



city of the shasters? Their truth has been established for thousands of years, and who are we, of this degenerate age, that we shall institute such an inquiry?" It is never too late to inquire after the truth, but what do you mean by saying the present is a degenerate age? "I mean that the brahmans have become lax in the performance of the rites imposed on them by the shasters, and the people are negligent of the performance of those duties."—You say that your shasters are from God—and your only evidence is that your fathers believed so. Do you believe that all your shasters are from God? "Yes."—Are there not contradictions in them? "No."—Are there not several different accounts given of the origin of your gods, and no less than six different accounts given of the ascent of Turkaram into heaven? And are not these contradictory? "To man these appear to be contradictions; but they are not really so, because they are recorded in the shasters, and the testimony of the shasters is above all human testimony. Not only six, but a thousand apparent contradictions may all be true, if found written in the shasters." Suppose you were to find assertions in your shasters which are directly at war with your senses, as for example, that black is white, that there is no heat in fire, that wormwood is not bitter, that thunder is not attended by a noise, would you believe your shasters or your senses? "I would believe the shasters most assuredly."

*May 8.* I have to-day enjoyed a rare privilege of preaching the gospel to the poor. Nearly a thousand of the halt and the maimed and the blind were collected on a plain near my house, for the purpose of receiving clothes from the hand of captain Molesworth, and mostly from his own purse. I addressed them for three hours, giving myself only short intervals of rest.

*31.* In conversation with a brahmin who has often told me that the present was a very degenerate age with the Hindoos, I asked him how he reconciled this degeneracy of the present age with his pretended excellency of the Hindoo religion, the object of every religion being to make men better. He replied that this degeneracy is a thing foretold in their sacred writings, and that their fulfilment is a confirmation of their truth, and of the truth of their religion. You believe, said I, that your ancestors were very holy men—they were angels or demigods; but that they have degenerated from generation to generation, till we

see not one in a hundred who fears to lie, cheat, deceive, and commit almost any sin. If you go on degenerating at this rate you will soon become devils. This is undoubtedly a fault of your religion. "It may be," said he, "but what can we do? God gave us this religion."—This is a point which I do not admit. I do not believe that a merciful and benevolent God gave you a system of religion which can only make you wretched in this life and entirely miserable in the life to come. If a man is afflicted with some awful disease, and takes some kind of medicine which he finds only aggravates the disease, will he continue to take that medicine? "Most certainly not."—Why then do you? You have tried one remedy for some myriads of years, (according to your account,) and have found no cure, but have, as you confess, waxed worse and worse. Why do you not now seek another remedy? He honestly confessed that he knew not what to answer.

16. Met a man going to Pundapoor, one hundred and fifty miles, measuring the distance by his own length.

#### Tamul People.

#### LETTERS FROM MESSRS. HOISINGTON AND TODD.

THE extension of the Ceylon mission, so as to embrace a portion of the Tamul people on the southern part of the peninsula of Hindoo-stan, and the commencement of a new station at Madura, were mentioned at p. 173.—The whole population speaking the Tamul language is supposed to amount to more than 10,000,000. Of these about 300,000 are found in the Jaffna district, which constitutes the northern portion of the island of Ceylon. To the population of this district the labors of the American mission in Ceylon have been mostly directed. The mass of the Tamul population is found on the adjacent continent, occupying the southern extremity of Hindooostan, and extending along the Coromandel coast some distance above Madras. Madura, the place at which the new mission is commenced, is a large city of the interior, situated in the midst of this population; and was formerly the seat of the Tamul power, as well as the centre of the literature and religion of the nation. Messrs. Hoisington and Todd, under date of December 24th, 1834, give the following account of the city and district in which they are laboring.

*Extensive Field for Missionary Labor.*

As we look around upon our field of labor, we discover an extent of country about one hundred miles square embracing a population of about one million one hundred thousand. This territory is divided into twenty-seven sub-divisions by government rule; each of these divisions is on an average, something more than nineteen miles square, and contains about forty-one thousand inhabitants. These estimates are not to be regarded as perfectly accurate, nor have we the means of making them so; but they probably do not vary far from the truth. The city of Madura is the capital of the district of the same name, and not far from the centre of it. So completely is this immense field unoccupied, except by us, that the nearest missionary stations are Palamcottah, eighty miles south, and Trichinopoly ninety miles northeast from the city. So far as we can judge, there is no prospect that any other than American missionaries will enter this district, at least for some time to come, if ever. This field has at no former period been occupied by missionaries, so that these hundreds of thousands might well say, "No man hath cared for our souls." Now, as the only spiritual guardians of these immortal beings, is it too much for us to ask of the American churches that they would send one missionary for each of these subdivisions? Would our heavenly Master be pleased with us, if we should speak of smaller number? In America it is thought that one minister is needed for every thousand souls. Ought we then to rest satisfied with less than one missionary for forty-one thousand ignorant, degraded, prejudiced heathen? When we think of the host of immortal beings crowding the way to death, our hearts are pained within us. We try to lift up our thoughts to God. We then turn our eyes towards our native land; and if our voice could be heard above the loud roaring of the oceans which roll between us, we would say, Come over and help us. While in our native country we were permitted, for some years, to labor among feeble churches. We know, therefore, from the testimony of our own eyes, something of the great want of ministers in America. But there the prospect was like the garden of Eden, in comparison with this dry and thirsty land. The sound of the desolations of Zion which we so often heard, and which was echoed and re-echoed through the land, affecting as it was then, and still is to our

hearts, appears to us now like the gentle breezes of the west, when put in contrast with the clouds which surround us, and the thunders which roar over us. But in urging our claim for twenty-seven missionaries for the district of Madura, what shall we say, could we transfer our own thoughts and feelings to you, and through you to the churches, by packages of letters, we would send them. But we are persuaded that nothing but actual vision can produce a correct and adequate impression of the wants of the heathen. Still we will make a few statements in support of our claim.

While we thus plead for this district as a whole, we think it expedient, in this place, to mention some particular stations which should, if possible, be occupied immediately. The first station we would specify is Madura city. Two more missionaries, or at least one missionary, and one physician are now urgently needed for this city. We mention this place first, because we think it has the first claim. This city contains within its walls about fifty thousand inhabitants; and in the villages around, so near, and so circumstanced as to fall properly and necessarily within the limits of the city mission, there cannot be less than twenty thousand souls.

It is, we believe, regarded by all your missionaries in this part of the world, to be of the first importance to commence a system of female education simultaneously with that of the education of males, if such a thing is in any sense practicable. The state of things at Madura seems to be shaped for this in a most striking manner. In the city and in many of the villages around there is a large Roman Catholic population. They have had two classes of priests, French and Portuguese. These have quarrelled in such a manner among themselves, for the fleeces, as to have driven themselves, both parties, almost entirely from the field. And the people are so disgusted with them all, that they have declared their determination to leave them and join the missionaries, if any will come to be their teachers and guardians. The Catholics in this city have expressed frequently a desire to join us. But as they are regarded by the heathen to be, as a body, of the lowest caste, we cannot deal with them in all things as we would, and yet carry on a system of labors among the strictly heathen population. It is clear, therefore, to us, that there should be at least one missionary ostensibly and really devoted to the catholic population of Ma-

dura. And here should be commenced, at the outset, an extensive system of female education, not neglecting, however, the education of their boys. The bearing of this on the minds of the heathen we may hope would be most salutary. They would see that females are capable of being educated, and could not but be influenced by consideration of the good effects thereof; especially must this be true of the rising class, who would be themselves more enlightened and better able to appreciate these things. On some other side of the city should be a system of schools for the heathen. These must necessarily be, probably for some considerable time, chiefly of boys, though every advantage should be industriously improved for the benefit of the female population.

We appeal to the American churches, and say, should there not be, with as little delay as possible, at least, two missionaries in this city.

The next station we would name is Dindigal, a town forty miles northwest from Madura. We have not yet seen this place, but from what we have heard of it, and from its situation in the district, being the principal town in the northern part, we regard it not merely as an important post, but as one which presents peculiar claims to be occupied immediately. Dindigal contains seven or eight thousand inhabitants and is surrounded, as other large towns are, with villages. There is nothing to prevent two mission families going there at any time; and it appears to us that they would find at once open to them, a wide and effectual door. While this place remains unoccupied, a large part of one district, and a vast multitude of souls, and those too most favorable to be reached, remain uncared for. We think, therefore, that two missionaries should be sent, without delay, to Dindigal.

Besides these places, which we think have in some respects the more urgent claims at this time, there are several large villages at the east, south, and west, some at least of which we think cannot consistently be neglected by the American churches at this time.

*Reasons why the Mission in the District should be greatly extended.*

Having made these specifications we now proceed with some considerations in support of the plan for the district.

1. The *healthiness* of the place. We have resided on the continent but a short

time, and we could not, therefore, depend much on our own experience. But we have the favorable testimony of respectable Europeans who have long resided here. We can, moreover, discover no special cause for unhealthiness. The climate appears very much like that of Jaffna, and we are persuaded from the experience of nine months residence, as well as from the long continued good health of the mission there, that a more healthy place than Jaffna can scarcely be found on the face of the earth. Very few persons need to have any fears about coming to Ceylon or southern India. Most Americans will enjoy as good health, and many of them better, here than in their own land, and we think this remark will apply as well to persons from the northern as from the southern states.

2. We can avail ourselves of all the advantages of the long experience of the brethren in Jaffna. This is a matter of no small importance. In almost every new mission much time and money must be spent, and probably some lives lost, in merely exploring the country, and laying the foundation for future operations. But here the work is all prepared to our hands. The prejudices of the people and the peculiarities of their character are well understood. We would by no means assert that improvements will not be made in the method of conducting missions, yet we are persuaded that much practical wisdom has already been gained; and thus new missionaries here may, in a few months, be several years in advance of those who go to unexplored fields.

3. The sacred Scriptures are translated and printed, many tracts and school books are already prepared to our hands; and others, we may hope, will be furnished as fast as a demand for them can be created. There are connected with the different missions among the Tamul people several presses which are now in operation. Others may be had to any extent necessary. Thus we shall be able to obtain as many copies of the Scriptures, tracts, and books of every kind, as we can dispose of to advantage.

4. We notice the particular state of the people. There is evidently much less attachment to idolatry than formerly. Many of the temples are going to decay, and seldom are new ones erected. The ceremonies are becoming less pompous, and are not so numerously attended. Many of the people are losing confidence in idol-worship and are becoming infidels. This state of things results

we apprehend, not so much from the influence of missionaries, as from the change of the government. The missions have certainly done much good, and to a limited extent, have had an influence on the people. Still, the great body of the people have been very little, if at all, affected by them. This is most evidently true in relation to this district. For here the mass of the community are as profoundly ignorant of Christianity, as if such a religion had never existed. When the government of the country was in the hands of the natives, a large revenue was collected. A few individuals became eminently rich, and they usually spent a considerable portion of their property in building temples and supporting a large number of brahmins and other persons to perform the services of the temples. Such appropriations were held in high esteem by the people; and hence those who were able were disposed to make them. And then again, the fact that the places of idolatry were thus patronised by the rich and the great, contributed much to give them favor in the eyes of the people. Thus very powerful causes combined to render idolatry as fascinating as possible. But now the scene has changed. The present government does not deprive existing temples of any revenues which they formerly possessed; but all the remaining revenue goes into the hands of government; a large portion of which is carried out of the country, and only a small part returns into the hands of the natives who are government servants. Hence it is not in the power of the people to build new temples, or to keep all the old ones in repair. And further, many persons who once received their support by performing various offices at the temples, are now obliged to procure subsistence by some other means. Hence the number of those who have a personal interest in the support of idolatry is continually decreasing. The people are probably no more favorably disposed towards Christianity than formerly. They are as ignorant and as depraved in heart as ever. But now they are within the reach of instruction. Once they would have turned us from their houses and driven us from their country; but now we can live in safety among them, and by kind treatment, can, to some extent, gain their confidence and good will. Many of them will listen to us with a good degree of candor. The truth of the Bible may be brought before their minds, and thus, with the blessing of God, they may be converted. We would not say that

the grain has arrived to maturity, and thus the field is white to the harvest; but we will say that the field is ready for cultivation, and we may labor in hope.

5. We attach great importance to combined efforts among missionaries. Their stations, as far as possible, should be so near each other that they can frequently meet and counsel together. This is necessary for their own spiritual good. When far removed from the society of intelligent friends, and laboring under numerous discouragements, there is great danger that their faith will become weak, and their labors and success decrease in proportion. Besides they need each other's advice. Cases of difficulty are frequently occurring. The principles to be adopted, and the plans to be pursued require much calm deliberation. Whilst the great rules of the Bible are to be invariably regarded, much wisdom is necessary to show how far and in what particulars we must consult the peculiar situation and prejudice of the people. To those who have the most practical acquaintance with the whole subject, the difficulties appear numerous and great. Our experience is limited to a single year. Yet we have seen enough to convince us that missionaries need sound heads as well as good hearts. The wise man tells us, "In the multitude of counsellors there is safety." And this is as true respecting missionaries as any class of people. Combined effort is important also for the natives. To place one missionary among many thousand heathen is like kindling up a fire in the frozen regions with the hope of melting the polar ice. His influence is comparatively lost. But where many missionaries are laboring in the same region, they help each other in their work. Though the natives of this country are not specially inquisitive, yet they are in some measure influenced by the feelings and conduct of those among them. Before Christianity can get a firm footing in India, the whole community must in some measure be brought under its influence. We are persuaded that a great labor must be performed before the gospel will here generally prevail. As much as we value native agency, and believe that, eventually, it will be sufficient for the wants of the people; yet, at present, very little dependence can be placed upon it. Converts are mere children. They are invaluable assistants to missionaries, but will accomplish almost nothing when left alone. On this point our minds have been much exercised and pained. We had supposed that men who had just

emerged from all the darkness of heathenism would shine with much brightness. Among the hundreds who have been converted, why, we have been ready to ask, have not some at least been found who possess the zeal of Luther and Knox and other reformers, and who would thus awaken the slumbering energies of a whole nation, and make the people think about their eternal interests. But such converts we have neither seen nor heard of in India. If missions in this country had been conducted by one class of men merely, we might have supposed there existed some defect in the method of their operations. But we find Danes, Germans, Hollanders, English, and Americans, from many societies, each pursuing their respective course, and yet the result is uniformly the same. The converts all need constant watchfulness and much instruction to keep them in the right way. They still partake so much of the feelings of the surrounding heathen community, and so far conform to them in many of their social customs, that they really have but little influence among them. Before they will become intelligent, courageous, and consistent Christians, there must be a great change in the whole society. Without such a change, should the Lord pour out his Spirit until the number of Christians be comparatively as great as in America or England, they could not be safely left without the guidance of missionaries. They would be children still. Hence you may see the importance and necessity of having the gospel pervade the whole community. This object should be kept distinctly in view, and missionaries should be so located, as, with the blessing of God, to produce such a result. Now, as we attach vast importance to combined effort, we think we are very moderate in our request when we ask for twenty-seven missionaries for the district. We are not insensible of the want of other heathen nations. We should rejoice to see many missionaries going to proclaim the gospel to them. But the wants of this people press on our minds with peculiar force, and in asking for such a number of missionaries we could not do less than give the reasons in favor of their coming to this field. We trust the Board and the churches will give to our representations the attention they deserve; and if they should produce on their minds the impressions they have on our own, we are persuaded that many young men will come to our aid, and the gospel of the kingdom will be preached in all the towns and villages in this deso-

late region. And then, the Lord blessing us, thousands of christian schools shall be established, tracts and the Scriptures shall be generally circulated and read, many of the moral feelings and practices of the people shall be changed, the temples of idolatry shall be destroyed or converted to temples to the living God, peace and order reign, the voice of prayer and praise be heard through the land and tens of thousands of the dying pronounce their blessing on the people who sent to them the glad news of salvation.

On the 23d of December, Mr. Todd writes as follows, respecting the

*Interest Awakened—Opposition to be Encountered—Schools.*

Opposition has been no greater than might have been expected in a city wholly given to idolatry. Great numbers acknowledge the excellence of Christianity, but say it is too holy for them. A few manifest a special anxiety about their spiritual interests. A Roman Catholic read a copy of Matthew's gospel with much interest. About this time, he found among his father's goods, carefully laid away, a copy of the New Testament, which had been given him by an officer of government. He says he has discovered the errors of the Romish system. He reads the Scriptures with much attention; often comes to see us and to converse about Christianity, and gives us some hope that he is born into the kingdom of Christ. He meets with much opposition from his friends. About three weeks ago a man came to us, bringing us a copy of the Epistle to the Romans in his hands. He said it was given to a Tamil man about a year ago by a native who belonged in another country. (This was doubtless a young man who came with brother Spaulding when he was exploring the country, preparatory to the establishment of this mission). The man to whom it was given threw it away, and he picked it up, and read it with interest. Since we came here he had repeatedly heard our native helpers read tracts in the streets, and speak to the people about their souls, and he was much pleased with what he had learned of our religion. He wished for further instruction. For several years he was the priest of the temple. But for about five years past he had been a recluse. He spent much of his time in a room by himself, in silent meditation, sleeping on a tiger's skin, suffering his beard to grow, and

eating only once a day. He had also expended all his property—(a handsome sum)—in charity. By such means he had become distinguished for his sanctity, and expected when he died to obtain the highest reward a Hindoo expects, complete absorption into the essence of the Deity. He often visits us and is growing in the knowledge of Christianity. He meets with much opposition and ridicule. The people refuse to give him food as formerly, or to supply him with work. They say he is deranged.

About ten days since, a respectable looking Mohammedan came to me in great distress. I had never seen him before. He said he was about to have a trial before the court on a charge of threatening to shoot a man; but the real ground of opposition was the fact that he had read some of our tracts and expressed a favorable opinion of Christianity before Mohammedans, and even in the mosque. The Mohammedan priest and a large number of their most respectable men were witnesses against him. He was sentenced to two months imprisonment. From a number of facts which have come to my notice, I have scarcely any doubt, that his story was substantially true.

There are probably six or eight thousand Mohammedans in Madura city. With a few exceptions they are bitterly opposed to Christianity. Several of them have publicly threatened to death any Mohammedan who should join us. Soon after I came here I opened a school. At first four boys of high caste came. I thought it not advisable at first to require their attendance on any religious service. They were, however, invited to attend prayers with us. But in a few days they became alarmed lest we should force our religion upon them, and all left the school. Others, however, came. Several of them also became alarmed and soon left. Some have continued from nearly the commencement. There are now twelve scholars. All of them are of respectable caste; five of them brahmins. Our school is superior to any in the city. Many of the people are sensible of this, and are evidently anxious to send their sons; but they are afraid of Christianity.

A few days since, after considerable effort, Mrs. Todd succeeded in commencing a school for girls. It is taught by the wife of the catechist. It now has five girls. We are encouraged to think that others will soon attend. With the exception of the teacher of this school, I

presume there is not a native female in the city who can read. The prejudice against female education is very strong. But by perseverance we believe it can be overcome. From all I have been able to learn, I think we can soon establish as many schools in the city, and surrounding villages, as we can profitably superintend. Our present intention is, as soon as we shall be in circumstances to do it, to commence two boarding-schools, one for boys and one for girls.

On each Sabbath morning we have a religious service in Tamul conducted principally by the helpers. Besides the household, some of the children in the schools, and occasionally some of the people attend. In the evening I conduct a service in English for the benefit of a few Hindoo Britons. From five to twenty persons attend.

Madura is one of the most famous places for idolatry in southern India. It has a distinguished temple. A description of it is quite beyond my power. I think it safe to say that the expense of it must have been ten times as much as all the native dwelling-houses in the city, containing fifty thousand people. Its principal idol represents a female in a sitting posture. It is of pure gold, and is more than a foot in height. The religious processions are frequent and splendid. They are well calculated to attract the gaze of an ignorant multitude.—On the whole, we have much occasion of thanksgiving to God that the prospects of usefulness are so fair. We feel encouraged in our work. But we want men. We hope you will give all due attention to our application for twenty-seven more missionaries.

Statements respecting some of the buildings connected with the temple mentioned above, are given in the journal of Mr. Spaulding, at p. 174.

#### EXTRACTS FROM THE JOURNAL OF MR. HUTCHINGS, AT VARANY.

#### Superstition connected with Omens— Value of Native Helpers—Notions respecting Character and Heaven.

Oct. 19, 1834. A man came to ask for a little sugar in which to take medicine. After I had given him some he started, but suddenly stopped. I asked him why he stopped. He answered, "I was going, but a lizard spoke, and therefore I stop." I asked, Did the lizard bid you stop?—"Because it spoke, I know

that I shall obtain some good by stopping, or that some evil would befall me, if I had gone out." I asked, Does the lizard know more of futurity than you? He attempted for a moment to plead for the superstition, but said, on looking at it closely, it appeared vain. Just at that moment an aged man came in for medicine, and my interpreter's mouth seemed open to tell him of the true physician. The other listened attentively. I could not but hope the lizard had stopped him to hear more important truth than he had ever heard before.

Payson [a native assistant] tells me that when a man is going on a journey or about to undertake any business, if just at his commencing a lizard chirps, he will relinquish his project. If on rising he meet at the door a man without a head cloth, it is a warning of death—they wear no clothes on their heads at funerals). If he meet, in going out, a brahmin, it is an ill omen; if he meet two, it is a good one, three also are bad. A crow is a very bad omen. If on new year's day he trade with or receive money from a rich or liberal man, he considers it a pledge to him of prosperity through the year. From others he will not on that day receive. If a person meet with any disaster it is common for him to say, Alas! in whose eye have I looked this morning?—a question having its origin in the belief that the first person they meet after rising is an omen.

Nov. 3. Was interested in a remark made by some one of my helpers. They said they had no fear of the missionaries; that if I would not allow my interpreter to add any thing himself to my remarks, they could very soon confound me. It was the helpers whom they feared. To illustrate this they observed that a few years ago some men went to converse with a missionary at Nellore. He was quickly silenced; but just at that moment a host of boys, to use their own language, came running out of school, and immediately began to repeat passages from their books, so that the Tamil disputants were in their turn soon confounded. This shows the importance of native agency in extending the religion of the gospel, when that agency is directed by holy fervor and a thorough acquaintance with their system.

6. Talking with one about heathenism, he said there were four degrees.—The first is *Sadethy*. In this state they build temples and tanks, give alms, visit sacred places, bathe, attend upon the service of the temple, and hear the prayers read. The second, *kideyoy*. In

this state they are exempted from attendance at the temple; they keep idols in their own houses, and perform themselves the rites and ceremonies which, in the preceding state, the priests performed for them in the temple.—The third state, *yogum*, or penance. Those who aim at this degree retire from society, live in the woods, eat leaves, roots, and fruits, and a neetar which they obtain from their own heads, so that they are immortal. They are generally destitute of clothing. They spend their time in constant meditation and prayer to Sevun. A yogy is considered a very holy man. The fourth is *nyanum*, wisdom or spirituality. This is the highest state of perfection. When one has gone through the three preceding steps, and obtained a personal visit from Sevun, he becomes nyany. He despairs all the preceding steps, and maintains the existence of only one God. Several of the poets have written songs, in which they speak of the folly of idolatry, transmigration, and the ceremonies of the people. When, therefore, we refer to them as maintaining our views, the people say, "Oh they have become nyany, and when we arrive at that state, we shall feel and talk as they do." So also when we tell them they must repent and believe in Christ, they reply, "We are poor and ignorant, but when we have, through the favor of Sevun, arrived where you are, we shall be able to understand these things. A nyany never dies. Though he may have been buried in the ground, he is not dead; he is in *Kylasam*, or some other sacred mountain.

Corresponding to these degrees are four heavens. The first is the world of the gods. If a man in the first step dies, he is permitted to be in the world of the gods: if in the second step, to be near the gods: if in the third step, to be in the shape of the gods: if in the fourth step, to be absorbed into god, or to become god. If a man does not go through all these degrees before he dies, he enters the succeeding one in his next birth, and so on in various transmigrations, until he is absorbed in the deity. All will ultimately be absorbed in God.

Dec. 31. The Lord has in great mercy brought us in health to the end of another year. He has heard the prayers of his servants, and poured out the Holy Spirit, and brought several into his kingdom. We would praise and adore his wonderful grace. Though we have seen nothing special here, we are encouraged with the apparent seriousness and attention and spirit of energy of our school-

masters, and hope the time is not distant when we shall be permitted to welcome them and many of the children as fellow heirs, and of the same body and partakers of the promises in Christ by the gospel.

**EARLY LIFE OF NATHANIEL NILES, A NATIVE PREACHER IN JAFFNA, CEYLON.**

THE following sketch was written by Niles himself, a year or two since, and is given in his own words, with the occasional omission of a paragraph or sentence. It will show the skill to which the young men in the seminary attain in writing the English language, and something of the character of the native mind. The writer has now been a respectable preacher for four years, and an exemplary member of the christian church for more than fourteen years.

*His History previous to his Conversion.*

October, 1818, I was received into the boarding-school at Tillipally. My father's house is about two miles distance from the station. Before I was received into the boarding-school, I was about two years taught in the house of a learned man of Copay. My parents had two children only, a son and a daughter. As I was an only son, they took great interest in getting me taught well. My mother, especially, looked after me whether I attended school punctually or not. Though she did not know how to read, she would often call me to repeat the lesson which I learned in the school. My parents and all my relations are of the Tamul religion, but my mother was a rank heathen. She often advised me not to fail in bowing to the idol temples which I saw in the way when I went to school. I was brought up in heathenism, especially when I was taught in the house of the poet. I looked to him and to the other learned men and those who were strict in their religious observances, to see in what manner they rubbed ashes, and how they bowed down to the idols, and how they fasted; and I tried to imitate them in all this.

While I was remaining in this state, my uncle, who lived at Malagam, sent word secretly by my grandfather, and told me to come to his house. As soon as I heard this I took my book and came away, without the knowledge of the poet or his father. My parents only knew for what purpose my uncle sent for me; but they did not tell this to my rela-

tives. My uncle being a friend of Mr. Malleappah, he carried me to him, and requested him to speak to the missionary at Tillipally to receive me into the school. I accordingly went to Tillipally, and Mr. Poor received me. This being known to my relatives, to the poet, and to others, many of them frightened my mother, saying that it was a disgrace for her son to eat in the boarding-school, etc.; but my uncle, being a man acquainted with the new plan of the missionaries, gave good counsel to my mother, that her son would never be lost. However, when I went to my house, my mother would be very sorry, and ask me whether I liked to remain in the school, and also respecting the treatment of Mr. Poor to the boys. I told her that I had begun to study English and attend to christian lessons; but she advised me not to leave Tamul studies. Indeed I also had a great hatred to learn christian lessons and to leave Tamul studies. At that time I had a great fear lest by being confined in the school I should be obliged to leave worshipping idols, rubbing ashes, and reading puranums in the temples; but the day scholars in the school told me that I need not be concerned about it; whenever I left the school and went to my house I could do all these things. After I had been a few months in the school, the first message to me was that my mother and sister were taken with cholera and that my mother died. This my father did not come and tell me, but told Nicholas secretly, that he might tell me in such a way that I might not be over taken with sorrow, and be in an inconsolable state. My friend Nicholas called me and told me that God was pleased to take away my mother by death, and now that I must be comforted and trust in God, etc. But at that time I did not know what christian consolation was; I was in deep sorrow when any one conversed with me respecting my friends.

This being known to Mr. Poor, he often called me to his room to pray with and comfort me. While I was mourning for my mother, intelligence came that my father and grandfather were taken with cholera and had died also. As the cholera was raging Mr. Poor did not allow me to go home. But after the cholera ceased, some of my friends came to me and said that I must take permission from Mr. Poor and leave the school and come and live with my sister, and that they would take care of us and our property. But by this time Mr. and Mrs. Poor having become as my kind father

and mother, I was quite unwilling to leave the school. However, my friends were very importunate in teasing Mr. Poor to let me go home and live with them; but I was quite unwilling. They once brought my sister and she also besought me that I should leave the school and come home. I was greatly troubled on account of the wishes of my friends in my mind, and went to my friend Nicholas to ask his counsel. He said that I might not leave the school, but send away my relatives. This made them quite angry, and they went away, saying that my parents had sold their son. Mr. Poor one day took me with him and came to my house to see my relatives. As soon as they saw me they shed tears and requested me to stay at home. Though Mr. Poor told me that I might stay at home a few days and then come back to the school, I said to him in English, No, no; for I feared that my friends would scold me and carry me to another parish where my friends lived, and so came away immediately with Mr. Poor. After a few months the Tamul priest went and told my uncle that I must be called from the school in order to do *antaishy*,\* a great ceremony for my deceased parents. My uncle one day early in the morning came to Tilipally and whispered to me and said that I must come and perform antaishy for my parents, that would not be known to Mr. Poor. Having learned by this time the follies of such vain and expensive ceremonies, I immediately ran to Nicholas and told him the fact and wished him to go and tell Mr. Poor not to give permission to my uncle to carry me home. Mr. Poor having known this did not give my uncle permission to take me away with him. My uncle being disappointed, became angry and went away and related the thing to my friends. From this account they were very much displeased, and some of them said that all the good things which my parents had bestowed upon me were in vain and they hated me more and more for some time.

*From his Conversion till he became a Preacher.*

When I had pondered all these things in my mind, my determination was that I would be quiet and go on with my

studies and leave all my concerns to the providence of God. On the whole the death of my parents was a good thing for my soul. At this time my attention was awakened to religious things and I prayed often to God. Often my school-masters made this remark that I was a boy of sorrow. That my moral character might be unimpeachable, I was very cautious about telling lies, stealing, disobeying the rules of the school, being inattentive to the meetings, etc. These things were noticed by Mr. Poor, who wished me to be employed part of the day in teaching the girls in the boarding-school, which I accordingly did. At this time there were several objections made by the people against females learning; they despised the girls and their teacher and also their parents for sending them to the missionaries' houses. Often my classmates showed a spirit of contempt for my being a teacher of a girls' school. However, I had encouragement from several christian friends, such as Mr. Christian David, Mr. Mooyart, and others. Though the people formerly had a low opinion of the girls learning, yet after Sir Richard Ottley came and examined them in their studies, and made a present of fifty rix dollars on hearing their good reading in Tamul, they began to see that the English people had the same regard for the education of females as for boys, and others sent some of their daughters to the day schools.

On April 24th, 1821, being considered by the church-members a proper candidate for admission to the church, I was baptised by Mr. Poor and received into the church of Christ. As this was a new thing among the people they despised me; and indeed it was the remark of a young man that I had become mad by taking the flesh of a corpse. He said that the missionaries were wont to take the flesh of their dead friends and give to the people and make them mad. I understand by his remark that he had some notion about the death of our Saviour and of his blood, so I explained to him the reason of our commemorating the Lord's supper, but he did not believe it.

After I became a church-member it was my habit to talk to the people about the way of salvation. This was my habit also in the school, when I taught the girls. After they had done their reading I usually made some remarks on the same chapter. Some of the girls, by attending several meetings held by Mr. Poor and other missionaries, gradually became a little anxious about their souls.

\* This ceremony, called *antaishy*, is made by the priest, at the expense of any sum from five to two hundred rix dollars. They expect that by this ceremony the soul will rise with the body and go to heaven. Perhaps they mean the spiritual body, which they think dwells within the material body. This ceremony is especially performed by sons to their parents, not by daughters.

But in April, 1821, when they witnessed the sickness of Mrs. Poor and heard her last advice to them, they became more and more serious; and after a few months two or three of them became hopefully pious, and were received into the church. In August 13th, 1821, as Mr. Poor was satisfied that the larger girls had become expert readers in Tamil, and were qualified to teach the other classes, he told me to leave the teaching of the girls and to go to the day schools by turn, and to spend some time in a school every forenoon, and then go among the people of the same village to read tracts, distribute them among the people, and to keep a journal, stating the number of the people I conversed with, and the remarks which they made to me. I used to read this journal to Mr. Poor every Friday evening, and get answers to the difficult questions which the people often asked me.

After the death of Mrs. Poor, Mr. Poor, Nicholas, and I were quite engaged in going among the people to make known the way of salvation. They said that Mr. Poor was deranged after his wife was taken away by death; that Nicholas labored for his wages, and I for the rice which I get from the missionaries. However, this gave us no discouragement, but the contrary. This was my general course, that is, visiting our schools and being among the people most of the forenoon in the week, and in the afternoon attending to my own studies and teaching some of the boys in the lower classes in the boarding-school. In July, 1823, I entered the Central school at Batticotta and continued a course of study till September, 1828. In October, 1828, I entered into the theological class at Oodoooyile and went through a course of study under Mr. Winslow till September, 1829; and on January 20th, 1831, was licensed as a native preacher.

#### *Difficulties encountered by Native Preachers—Other Notices.*

There are several difficulties in the way of persons in this country becoming preachers of the gospel. Those who do not know the value of the soul and the excellency of being the servant of God in making known his word, think this a low work. At the time of my being licensed to preach, some of my friends said that if we should entirely devote ourselves to the work, we could not be employed in other places under the government, nor be married among our

friends or Tamil people. Even the missionaries told us to count the cost before we entered into this solemn work. Accordingly we both, brother Goodrich and myself, made an agreement with God and with the missionaries, and so entered into this work. We have no help but from God and his servants. The learned men in this country and the brahmins are not pleased with us. The more the light of the gospel shines in this country the more preachers will be needed. We hope that there will be many more in two or three years hence. All the superintendents in the seminary are church-members. They are studying with the expectation of becoming preachers of the gospel. There are twenty church-members in the class over which I am placed, by the principal of the seminary, as a superintendent. In the whole seminary there are about forty church-members, besides the superintendents. The number of christian families is also increased. There are six such families connected with the church at Batticotta. Three of the females at the head of these families are from the school at Oodooville. The other two were taught in Tillipally. On the 8th of May, 1833, I was married to Fanny Coit. That day several of our friends had a great prejudice against us on account of our being church-members, and for not observing Tamil ceremonies, etc.

Another new thing is, several societies were formed in this country since the missionaries came. The people did not know what the Bible, moral, and the missionary societies were. The native church-members themselves, on the 24th of May, 1832, formed an Evangelical Society, and they appointed brother Goodrich the secretary, and myself the president of the society. We have a committee of seven persons including us. The committee of this society will publish a report of the mission at Vallanady, and of some other improvements which they have made.

We are happy to hear that our benefactors in America are more awakened to the importance of sending missionaries to the different parts of the world, and that they also wish to help those who wish to help themselves. It is our prayer that many of our countrymen may be converted by the preaching of the gospel which is sent us through the instrumentality of Christians in America. There is no doubt that the great Head of the Church will carry his work forward, even in this dark heathen land.



Next to the shore is a narrow gateway strongly defended. The two ends and the back side of the square are occupied by houses. On the right or left, near the gateway, is a large well fifty or sixty feet in circumference and ten feet deep. Every one who draws water, descends into it by a flight of steps. Near the well is an inclosure designed as a bathing-house for females. The well etc., is the property of the village. The head-man's house usually occupies the middle of the row of houses that fronts the gate. The houses are all united and connected with each other by small doors. They are raised on posts eight or ten feet from the ground, and are all of one story. Besides the back room, which is occupied mostly by the females, there is but one room to each house. This is a large hall, with the entrance at one side. On the front is an elevation extending across it, and above that another which answers for a seat. Near this is a sort of lattice work across the front of the house, which serves for a window. The whole is surmounted by a roof altogether disproportionate, being as high as all the rest of the building. Near the house of the head-man is a flat stone elevated two or three feet, as a stand before which the village meetings are held. In the centre of the yard is the village god, placed in a little inclosure beneath an attap roof. The remainder of the inclosure is a common, kept very neat and free from rubbish, for purposes of walking and athletic exercises.

On the whole, for neatness of design, for skill in workmanship, and cleanliness, a Niyas village far surpasses any thing I have ever seen among the Malays, or had ever expected from a people who are still ranked among barbarians.

The customs of the Niyas men are no less diverse from those of all other nations, than their habitations. Every extraordinary event among them is attended by a feast. Indeed I doubt whether there are any occurrences that are considered proper occasions of mourning. A birth or death, a marriage or the visitation of a pestilence, are all attended by feasting. Each village owns a number of hogs in common. When a great feast is made, several villages unite, each furnishing several hogs. After enough are killed for the occasion, each village receives of the remainder according to the number sent. The division is always made without dissatisfaction or disturbance.

The Niyas have a bad practice of cutting off the front teeth level with the gums, under a mistaken notion that it adds to their beauty. The god of fashion reigns here as well as in more civilized society. This is done at twelve or fifteen years of age. It is a very painful operation, and is followed by several days' illness. The practice injures their voices much. They marry young—the female sometimes at ten, and the male at fifteen. This is done by asking the consent of the parents, sometimes of the head-man. Then comes a feast, and the work is finished—they are husband and wife.

The priests are numerous. Their principal employment, as priests, seems to be to make likenesses of the evil spirits, and hold becharas (conversations) with the devil, in cases of sickness. For this they are well paid, yet their income from this source by no means meets their wants. They labor daily as other citizens.

In person the Niyas man is better built than the Malay—his skin lighter—body more slender, and by far more athletic. Their countenances indicate greater intelligence than I have yet noticed in any of the tribes of the east. Their language is peculiar to themselves. Their words are uttered with great rapidity, and they are really the most noisy people I have ever seen.

No man is without arms, which consist of a wooden shield four or five feet in length, and eighteen inches in the middle, but tapering to a point at each end. Besides this they have the spear, kris, and sword. Their warlike exercise consists in a dexterous leap, so as to conceal the body behind the shield; then a plunge or two with the spear, when it is dropped and the sword is drawn, and brandished twice or three times; which closes the whole. The horrid aspect which the countenance assumes during this exercise is indescribable.

Their dress is simple in the extreme. The men wear a few strips of party-colored cloth, not enough to cover their nakedness. The women put on a narrow sarong, and a sort of yellow scarf, to cover the shoulders. The men have rings in the right ear, and on the right arm and fingers. The women have rings in both ears, and armlets of brass. The wives of head-men have the latter of ivory. Their ears are perforated with enormous holes, and so loaded with ornaments as to amount to deformity.

*Superstition of the Natives—Moral Character—Encouragement to Missionary Labor among them.*

It cannot be denied that the natives of the Batoo group are superstitious, and in many respects degraded; yet they are not in a hopeless state. It cannot be denied that they have "gods many." A shapeless piece of wood, a branch of a tree, or a bundle of palm-leaves is a god; that is, it is sacrificed to, because, they say, "it is customary." We see a few rude gods placed on a stand, and beneath them the jaw-bones of hogs sacrificed to them, suspended as an antidote against disease. We see the mat, or the plate, or the chest of the dead man placed by the side of the way which leads to the village, with the impression that his departed spirit may need them in the world to which it is gone. We see gods fastened up in the fields as we walk about, as if, (which is literally true,) there was no room for them in the house. Indeed, wherever we turn our eyes, we see marks of the most childish superstition and ignorance. Yet this does not throw the people beyond the designs of sovereign mercy. Their superstitions sit lightly upon them. When questioned as to the use of their most solemn services, they seem not to know, and even laugh at them, and say, "We do it because it is customary." In almost every respect they are singular and paradoxical. Though scattered, they are collected; though ignorant, they are intelligent; and, though superstitious to the last extreme, yet they appear to be without any thing that can claim the name of religion. The good god to whom the spirit goes when separated from the body, they know nothing of. He receives from them no homage, nor are his claims acknowledged in any of the forms of sacrifice in use. All their sacrifices are to propitiate the evil spirit, and to avert the calamities which he has power to inflict. Rude likenesses of this god are tenfold more numerous than even the population. To secure his favor is the beginning and end of their religion. The awe usually felt at the idea of a superior power, and especially the high and holy sentiments of love and gratitude towards an all-wise and benevolent Father, which the Bible reveals, not only, do not exist, but as yet they are probably without a name.

But, with all their imperfections, they possess many redeeming qualities. They are not so low in the scale of morals as most heathen who have lived without the

restraints of the gospel. Murder, drunkenness, and theft are seldom known. Divorce does not often take place. Lying is fined; and the intercourse of the sexes is not such as it is in most heathen countries. They have minds, which, if cultivated, would make valuable acquisitions to the world of intellect. They have moral feelings too, which, if renovated, restrained, and directed by the benign influence of the gospel, would make accessions to the cause of Zion over which men and angels would rejoice together.

There are considerations arising from the external circumstances of the people which point, them out as objects of immediate attention. Families are not scattered abroad as among many other races; but they live together in compact villages, of from 50 to 300 or 400 souls. A small bell rung in the yard would, in a few moments, collect the children of a whole village for school. Their houses too, are admirably adapted for religious meetings. The ringing of a bell might collect all the people in one of those large halls, in front of which is a little elevation, as if designed for the christian teacher to stand on (and God grant it may be so) and explain the sublime truths of the gospel.

From their constant and familiar intercourse with each other, there must be a great similarity of sentiment and feeling. They are likewise much influenced by the opinions of the head-men. These are perfectly accessible at all times to the christian teacher. The approbation of a head-man is little less than the approbation of a whole village. Religion introduced in this way would not encounter opposition arising from unpopularity. It would go, as it has done in the Sandwich Islands, sanctioned by the royal approbation. In a limited sense, kings would be nursing fathers, and queens nursing mothers to the church; while the wisdom and prudence of a christian missionary would avert those calamities, which, in former ages, have followed in the train of popular applause.

[Mr. Munson.

*Situation of Niyas—Language—Districts—Slave Trade.*

The island of Niyas is situated so near the equator, that it can scarce be said to have any regular monsoons. There is rain at all seasons of the year, and but little certainty in the winds. It is now the southeast monsoon, and a fair southeast wind brought us here from Batoo.

But of the fifteen days we have been on the coast, the winds may be said to have been irregular—sometimes northerly or northwest; and again southerly in the day time. In the night they have been fresh and cold from the shore, from a little before sunset to sunrise or a little after. There has been rain either where we were, or within sight, every day.

The common Niyas speak five different dialects. The dialects are a mere modification of the original, the principal words remaining the same. Besides these there is the court dialect, or that used by the rajahs in their public consultations and in all conversations upon affairs of state. This can, much of it, be scarcely understood by the common people.

The island is divided into several small districts, containing a number of villages. Over each village is a chief, and over the whole district is a head chief, or two head chiefs in colleague-ship. The head chiefs of the district, however, exercise no unlimited power, but act as moderators of their councils, etc. In the middle and northern districts all causes are decided, and all justice consummated by a counsel of all the chiefs in the district, in which they use the court, or high dialect.

The great mass of the population reside in the southern half of the island, in walled villages; while that of the middle and northern is more scattered; and though residing on the summits of the hills, yet not generally in compact bodies, or in rows of connected houses. Their dwellings are detached and circular.

The south is more given to trade than the north. It is principally in slaves and rice, which they exchange for tobacco, iron, steel, and cloths; the people in the interior trading with the rajah nearest the coast, and he with the boats and ships. The slave-trade causes every man's hand to be against his neighbor; and the greatness of a man is known by the number of great heads he possesses. Foreign heads stand in high estimation. Those of the Chinese higher than the Malays, and white men higher than either. Those who are most wealthy generally come into possession of these heads, as they are able to pay so high a price, that those who take them cannot afford to keep them. At the north the people are more quiet and peaceable. In all other respects, I believe the same manners, customs, and laws pervade the island.

In Erenogeah and Goenong Si Toolis districts there is much parental and filial

affection, but in the southeastern districts scarcely any at all. A man, there, seizes his neighbor, binds him, and offers him for sale as a slave. If the unhappy man complains to the rajah, a few dollars from his captor makes all quiet, and he can obtain no redress. Sometimes in this way parents sell their own children, and children their own parents. When a man's wife dies he makes nothing of selling a child or two which she has borne him, to purchase a second wife. As to the number of slaves annually carried from here, there are conflicting opinions. One who has many years been engaged in the trade in slaves says, 200 from the whole island. Another who has resided here fifteen years and was formerly engaged in the trade says, 1,000 from Sumambawa alone. Perhaps they will average 500 per annum.

*Females—Marriage—Crimes and Punishments—Hereditary Sovereignty—Productions.*

In some respects the women appear to have a kind of equality with the men; and in others seem to be degraded, according to our notions of degradation. They are not allowed to eat with the men, and are compelled to labor as hard, or rather harder than the men. Still no man can purchase anything without the wife's consent—her share of labor entitling her to a share of the expenditure.

A man can marry as many wives as he can support. The rich men do not stint themselves. When a man is once married, there is no divorce. The price of a wife is according to the rank or wealth of her family, varying from \$100 to \$600, payable only in gold. No man can marry out of his own village or clan. Girls are marriageable at all ages, and the men when they are able to purchase a wife. A man of thirty years may be seen with a wife of six or seven.

Property descends in the family equally among the sons, and the price of their sisters is equally divided among them. A man has the liberty of seizing his neighbor's wife in the village or any where else, *publicly*, and carrying her away to his own house. If his neighbor dare not fight him in single combat, the man can keep her by paying to her family more than the other man paid; and yet were that man to touch, *privately*, even the finger of his neighbor's wife, he would, (if she made complaint) be put to death.

Adultery is punished by strangulation of both parties. Murder is punished by

death. Theft according to its degree—plantains one degree of fine, potatoes another, etc. Stealing gold and men is punishable by death. But with respect to these crimes the system of bribery spoils all law. By paying his chief a certain sum, and intimating to him a wish to do this or that, if the chief thinks the sum sufficiently large, there is no trouble in the way. This is all the support the chiefs receive from the people. The penalty for poisoning is that the criminal and all his relations shall be put to death, or sold into slavery, and their property confiscated to the chiefs. This is one of the most rigidly executed of all their laws. Here there would be no room for bribery, for no one could afford to give a bribe so great as all the property of a man and all his relations.

When a rajah dies, his eldest son, or if he has no son, his nearest male relative, or if he have none, the man who will give to the people the most money, is made rajah. Women are never allowed to assume this power. When a man is to be introduced into office, the people assemble and make a great feast, dance, and have a day of great rejoicing. They also carry upon their shoulders a platform, on which the new rajah exhibits himself in a dance.

There are on the whole island about 1,500 Malays, (800 or 1,000 of whom reside at Goenong Stolis,) 300 Chinese, and 40 Bugis. The chiefs being now country-born, are on an equality with the Niyas chiefs, and sit in the council of the district.

There are on the island, deer, hog-deer, monkeys, hogs, dogs, and cats. There are no other animals of consequence among the Niyas. The Malays have also buffaloes and goats and three or four horses. Snakes are plentiful. There are no singing birds. Small green parrots are found. Fowls are raised, but not in great abundance, consequently they hold a high price. The more common fruits of the climate have been introduced by the Malays. Coffee is raised sufficient for home consumption, but not for exportation. It is not equal to that of Padang. Besides slaves, rice is almost the only article of exportation; and this, principally, from Sumbawa and Goenong Stolis.

#### *Diseases among the Natives—Ideas of God, etc.*

The island is generally healthy. Last year the small pox raged all over it, carrying off a large portion of its inhabitants.

At Goenong Stolis alone, out of the Malay population 150 died, and the mortality is said to have been in that proportion all over the island. When first taken the natives make a decoction of the leaves of a plant, which has a very cooling effect, until the pocks make their appearance; the patient then bathes in cold water for three days several times a day. This is all the treatment. If this does not succeed, they make a sacrifice to Satan. The disease for which the Niyas have been renowned wherever they have been known, and whose existence has been disputed, we can bear testimony actually exists, and is not confined to any particular portion, sex, or age. Nor is it confined to the Niyas themselves, nor their island. It is found at Batoo and Padang, and I have seen cases of it among pure Malays. It does not seem to be a *leprosy*, as some would have it, not affecting the general system, but merely existing on the skin in a kind of white scurf. It is exceedingly disgusting in appearance, as the body is almost entirely naked. Many of the Malays complain of head-ache and afflictions of the eyes, also of an affection of the bones, which wastes them away gradually with much pain.

The Niyas have no temples, nor what may be strictly called public priests. They have no holidays. They believe in two gods, *Lo-ve-langi*, the benevolent God above, and the least powerful while men reside in this world; and *Batoo-Bedami*, Satan, who has power over all men and evils in this world. To the latter they make all sacrifices, as being the most powerful. These are made through the intervention of the images in their houses.—Besides these representations of Satan, they have, in their houses, images of all the family who have died, and when they make a feast, they give a portion to these, believing that when they cease paying their respects, evil will befall them.

We observed among them no signs of a musical taste. We saw no instruments of native manufacture, except, perhaps, one or two rude drums, which must have been patterned after the Malays. Their song which accompanies the dance is a rude kind of bawling.

Their drink is water, and the water of the young cocoa-nut. They have, however, a fondness for the "good creature," and their great feasts are closed with a distribution of intoxicating drink, manufactured from the palm, which causes quarrelling, and sometimes fighting and the death of one or more.

A very singular trait in the character of this people is, that though living on an island, surrounded by the sea, yet with other lands in sight from their shores, they should still remain so insulated. At the north they have no boats at all; at the south but few, and those small. Except the emigrations to the Batoo group, they have never ventured out from their own land. Neither does curiosity, love of trade, or enterprise lead them to travel into different parts of their own island. As a general thing they seem contented to live and die in their own native village. This character, combined as it is with intelligence, is certainly favorable to the instruction of any locality; though not so to the rapid scattering of light over the whole island under the instrumentality of a few laborers. It is to be hoped, however, that missionary labor will establish mutual confidence, and conduce to the cultivation of a more active spirit of general inquiry and general intercourse.

*Character of the Malays—Course to be pursued by Missionaries.*

We are quite glad that we were able to remain sufficiently long at Goenong Stolis to learn the character of the inhabitants. Had we given only our first impressions of the Malay character, it would have been favorable in the extreme. Their character, like their language, is a curious compound. Having emigrated originally from different parts of the Sumatran coast, they have brought their peculiar dialects and jumbled them all in with Niyas so as to make almost a new language; neither understanding the real Malay, nor being understood by one who understands that only. Their numerals are Niyas. So their character. They have all the openness, frankness, and loquacity of a Chinese; but it extends no further than they are able to make something out of you. Further than that they are cold, indolent, and listless. They live on good terms with the Niyas, buying their rice and slaves, and supplying them with iron, steel, cloth, and tobacco; not encroaching on the hill land, and the Niyas not caring for the low land.

None of the Malays, I think, will oppose a mission on their own account. They were very desirous we should settle down here and civilize the Niyas, and teach them to wear cloth and trade like men; and not any longer live like beasts and birds. For a missionary, however, to live in Goenong Stolis would

be out of the question, owing to the extreme filthiness of the place. Besides the low lands on the coast are too wet, and, were they of greater extent, would be unhealthy altogether; as it is, the hill country, among the Niyas people themselves, is the place for a missionary. But it will not do for him to live there exposed to every blast. He must have a comfortable house that will shelter him from the sun by day and the damps by night, and the rain at all times. But then he ought not to attempt a residence until he becomes in some degree acclimated. Nor ought he to reside among the people in their unsettled state without a tongue of his own. Until a man can get a little knowledge of the language and character of the people, and convince them of his good intentions, he could not avail much.

I would say, send three men of good constitutions, hardy men, who are shrewd and intelligent, and prepared for their work, not excepting medical knowledge; let them live a while with their families at Padang, until they have acquired some knowledge of the Malay and Niyas character and language, and of eastern habits generally, and have become a little acclimated. Then let them obtain their door and shutter fastenings, nails, and other iron work, their head laborers, etc., at Padang, and, leaving their families, proceed, one to Batoo and two to Niyas, visit the chiefs and people, and locate themselves, erecting cheap, temporary, but comfortable houses; make all suitable inquiries and observations as to the mode of living and obtaining supplies;—then return to Padang, and with their supplies and families proceed to their respective places. I would have the man stationed at Batoo keep his eye on Niyas, and when a new supply is sent out, send a new man always to Batoo; and let the one who has become acquainted with the Niyas habits and language proceed to the island of Niyas itself.

Perhaps four men should be sent out, and one reside continually at Padang. His labor would be continually with the Niyas—but then all the region round about Padang, with its many thousands, would be brought under his influence. This would preclude the necessity of the Board's having an agent there. But he should be a shrewd man. Send the best man there or none—one who has sagacity enough to manage public business—learning and gentility of manners enough to exert an influence over the European population—zeal enough to be always on

the alert among the natives, and piety enough to be content with the reward from his Father in heaven, and to let his light shine before men.

The missionaries at Niyas will find that letters from government, etc., will not procure for them so much respect and attention as their American name, their own character, and their own purses. The Dutch name is every where feared by the Malays. By no people, perhaps, is it more hated than by the Chinese; whereas they hail as a friend every Englishman or American. Still the favor of government must be obtained as far as residence, etc., are concerned;—and nominally, government affords protection to all who have leave of residence, by application to the nearest civil officer; but it is such a heavy machine, and moves so slowly through its different grades of officers and under officers, that the best protection would always be the affections of the people among whom a missionary resides.

His greatest obstacle, wherever he resides, will always be the slave-trade. To this his attention should always be directed, and, when his inquiries are complete, report to his excellency the governor general, the true state of the case, and also to the king of the Netherlands, and seek to have the wrongs of the Niyas redressed. This may be said to be the great *primary* obstacle—and a secondary one consequent upon it, the unsettled and warlike spirit of the people. Slavery has existed among them, without doubt, before purchases began to be made by foreigners, but the internal demand could not, at any time, have been great. We cannot expect that their spirit of warfare will cease, until they come to have their minds employed on higher pursuits.

[Mr. Lyman.

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### Constantinople.

EXTRACTS FROM A LETTER OF MR. SCHAUFLER, DATED JAN. 27, 1835.

#### Method of Instructing and Elevating the Jews.

THE circumstances under which the badge of honor was conferred on the Armenian and Greek patriarchs, were mentioned at p. 219.

The Jews here have put their *hokam bashi*, or chief rabbi, out of office, and have installed in these days another, a young man who has just now received a

Nishan, or sign of honor, like the Greek and Armenian patriarchs. There is some talk about this young rabbi, as though he would be more humane and forbearing with those who think on the coming of the Messiah. But time will be the best teacher as to what changes his administration will carry along with it. At all events, if they keep bending the bow as strongly as they have done for some time since—and they are obliged to do it—the bow will break. If a spirit of inquiry spring up, it will work its way through, no matter what course they pursue, whether the one of Gamaliel or the one of Caiaphas. Still, if the most favorable appearances should come to the day, unless a spirit strictly miraculous is poured upon this nation, we shall have to keep to the principle which I ever deemed the only one of true promise in the case of the sunken people of Israel—i. e. to the principle of affecting and lifting out of the mire the whole mass of them. If we leave the nation in their degraded state, the few or the many inquiries who may from time to time visit us and desire admission to baptism, will be poor and low, and a continual trial to the missionaries, and an unceasing stumbling block of good benevolent people at home. But I have another reason for considering efforts upon whole nations the only true missionary principle of our age; I mean the promises of God, which are all *national*. On this subject I hope to send you soon some thoughts for publication, if you shall think them proper to be printed. My mind has been much occupied with the idea of late. In its present undigested state it appears to my mind like a boundless landscape, covered and veiled with the hovering morning dew. When the sun shall rise upon it, and the dew fall, it appears to me it must reflect the sun-beams from ten thousand thousand leaves and blades and trees of an interminable region. But perhaps my dreams deceive. Not unlikely the thing has long been familiar to your mind and appears only new to me.

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### Greece.

#### JOURNAL OF MR. RIGGS ON A VISIT TO ARGOS.

Mr. Riggs left Athens March 25th, to make a short tour for the purpose of fixing on a suitable place for a new station. Argos was fixed upon as a promising field, and Mr. and Mrs. Riggs shortly after removed to that place.

The first paragraph relates to Egina, where he was detained by a storm.

**March 28, 1834.** Called on the well known hero of the fire ships, C. Canaris, for the purpose of giving him some books which he had requested in a letter to Mr. King. He wished them for his children, for whose education he seemed to feel truly solicitous. He remarked that he found it especially difficult to obtain books of a moral and religious nature for them, at least such as they could understand, and from which they could derive any benefit.—Spent some time also in the central (classical) school. There are four professors and several assistant teachers. The number of pupils I could not learn, as a considerable number of those who attended the lessons are not enrolled as pupils. The number is probably not short of two hundred.

**29.** As there was no opportunity for Epidaurus, I visited the school again. With the primary school of Mr. C. I was much pleased, especially with the arrangements for securing a regular attendance of the pupils, and in the good order in every respect which appeared to prevail. I encouraged the teachers to write Mr. King for a supply of books of which the school is much in need.\*

**30. Sabbath.** The director of the Orphan Asylum called. I took occasion to converse with him at considerable length on the importance of the Sabbath, the right manner of observing it, etc. He assented to the views which I expressed, but excused what he acknowledged was lax in his own practice, on account of the difficulty of pursuing a course entirely opposite to those around him. The more enlightened of the Greeks, so far as I know, take theoretically strict views of the mode in which the Lord's day should be observed.

In the afternoon Mr. C., the teacher, called. He spoke of the necessity of some books being printed which might serve as a help for the understanding of the Scriptures. Without knowing that any such book had been published, he gave, in describing what he felt as a want, a very good general description of a book, a copy of which I was happy to be able to put into his hands, viz. a

translation of Bickersteth's Scripture Help.

**31.** Sailed for Epidaurus at eleven, A. M., and arrived in about three hours. The day was fine. I visited the foundations of some ancient walls, and two or three broken statues, the only remains of ancient Epidaurus. The modern village which bears its name is quite inconsiderable.

**April 1.** Walked out a little before sunrise to the church, which is situated on a small promontory northeast of the harbor. It resembles, in the simplicity of its exterior appearance, some of the retired village churches of our country. As I was meditating on the "glory departed," my attention was suddenly arrested by the splendid appearance of the eastern sky. The sun was just below the horizon. The clouds, tinged with more than a golden brilliancy, presented, by their peculiar conformation, the appearance of a city. I seemed to see its walls, its towers, and its battlements, all arrayed in living lights; and forgetting the beautiful scenery by which I was immediately surrounded, I felt as one beholding the glories of the upper world, and I involuntarily exclaimed aloud, "Oh God, make my soul worthy to enter the golden city!" Even in this land, famed for the beauty of its rising and setting suns, no scene of the kind which I had witnessed could compare in splendor with this.

At ten minutes past six we left Epidaurus, and reached Napoli about four P. M.

**4.** In the afternoon proceeded to Argos. Had a very pleasant and satisfactory interview with the eparch, and with his father, the venerable Peter Mavromichalis. Lodged at the khan.

**5.** Rode to Tripolitsa. Although the morning on the plain below was fine, yet we saw that clouds were lowering among the mountains, and soon after we ascended the Parthenion pass through a drenching rain. On reaching Tripolitsa, at twenty minutes past five, P. M., we found the weather that of December, the tops of the mountains on all sides being covered with snow.

**6. Sabbath.** Weather still more wintry than yesterday, with rain nearly all day. Notwithstanding, as it was the feast of the Annunciation and a double holiday (as those annual festivals are called which occur on Sunday), the neighborhood of the place where I lodged was a scene of boisterous mirth.

\* This is the only way in which I could distribute books during this journey, and this I did in repeated instances. According to law no person can distribute books in any part of the country without a book-seller's license for every place where he distributes them. Having this license for the place of our residence, however, we can of course answer orders from any part of the country.

7. Having suffered from the inclemency of the weather, and the want of convenience, and hoping to revisit Tripolitsa on my return in a milder season of the year, I determined to prosecute my journey to-day. Called for a few moments on the monarch at his office. He states the population of the city at four thousand two hundred. Tripolitsa (or Tripolis, as it is now called in all official documents of the government), is rising from the utter desolation, caused by Ibrahim Pasha. Many of the houses are large. There are also primary schools of both sexes, and a Hellenic school.—The southeastern part of the plain is now occupied by a large pond, formed by the stopping up of the subterraneous passage by which the waters of the plain were formerly drained off.

Left at half past nine, A. M. In about two hours passed the ruins of the ancient Mantinea. Reached the village of Candela a little after four, P. M. The last two miles we rode through a heavy rain. Here I was much interested in the man at whose house I lodged. For a peasant, he was unusually intelligent and inquisitive. Our evening prayers gave occasion to a long religious conversation. My host seemed to be struck with the fact that a stranger, who would eat meat during lent, not only could be a Christian, but even gave some evidence of being devout. He was also much struck with the incidental circumstance, that while engaged in prayer, I faced the north and not the east, as the Greeks make a point of doing. He inquired particularly concerning our views of the great truths of religion, which I explained as well as I was able. The seriousness which he, as well as other members of the family, exhibited, led me to indulge some hope that our visit here will not prove in vain.

8. Left at a quarter past seven, A. M. Our road led through a very bare and mountainous region. After two hours reached the entrance of one of the wildest of those glens with which this part of the country abounds. Here we were somewhat startled on meeting three rough looking men in coarse, rustic garments, and armed after the manner of the old irregular soldiery. We soon found, however, that they were placed there by the local authorities to guard the pass from robbers. They civilly enough demanded our passport, which they acknowledged themselves unable to read. Being satisfied, however, by the seal that our intentions were honest, they allowed us to pass on. Emerging from this glen we found ourselves on the

shores of the lake Pheneus, or (as it is now called by the peasants) Phonia. This lake is remarkable, as it was also in ancient times, for being occasionally drained by a subterraneous passage. Such a process is now actually going on, having commenced about five months ago, during the same month that king Otho passed here on a tour of the Peloponnesus. It is regarded by the peasants as a sign of peace, and of the confirmation of the royal power. It is at all events curious that, having been dry for ages, it began to fill up fourteen years ago, just at the commencement of the revolution, and that so soon after the return of peace it should begin to be drained. The new outlet was opened, it is said, by an earthquake.

Climbing along the steep and rocky pathway on the northern shore of the lake for three hours, we came to the village of Sevista, where, with considerable difficulty, we procured lodgings for the night. Indeed such was the shyness and fear of the strangers, which the peasants exhibited, that we should probably not have been able to procure any lodgings without the aid of the demegron. This state of feeling is doubtless in great measure to be attributed to the extortions which they have suffered from the irregular soldiery. The lodgings which we did obtain were not much in accordance with our ideas of comfort. No partition of any kind separated the donkeys, which occupied one end of the hut, from the family and ourselves who lodged in the other.—The peasants were very ready to listen to the reading of the Scriptures. After I had risen to engage in prayer, and indeed had commenced, my host, astonished that I did not take the right position, called out, "Face this way," turning toward the east. As he seemed to be very ignorant, I did not think best to speak of it afterwards.

9. Left at six in the morning. In one hour passed at a little distance on the left of the village of Calyvia. It has eight hundred houses but no school. After an hour longer, ascending a part of the Aroanian mountains, now called the Hunter's Pass, we came to snow. We continued the steep and sometimes dangerous ascent for half an hour, finding the snow deeper and deeper as we ascended, until at the top it averaged a foot, and was not unfrequently two feet in depth. It was frozen hard, so that most of the way I walked on the surface. Passing the village of Planteri and the plain and villages of Sudena, we reached Colavryta, (now called after

its ancient name Cynaetha), about four, P. M.

10. Called on the eparch, who is an acquaintance of Mr. King. He received me very politely and went with me to the Hellenic school. Judging from the lesson which I heard, and from the general appearance of the teacher, I should call this comparatively a flourishing school; and yet seven members of the first class had only one copy of their author between them. The eparch informed me that they have at present no primary school.

At eleven, A. M., we left for the convent of Megaspelaion. Going out of the town we were met by a woman driving an ass loaded with wood, carrying a load herself more than half as large as that of the beast she was driving, and at the same time spinning after the Greek manner. I have frequently before seen women employed in work equally unsuited to their sex. In the vicinity of the town, on market days, among the multitudes of men and women who are seen assembled from the neighboring villages, the latter ordinarily, and the former very rarely, are seen carrying upon their backs those things which are intended for the market.

In two hours and a half we reached the convent. The abbot seemed very hospitably disposed, making coffee for me with his own hands. He then took a taper, and leading the way through the dark galleries of the cave, showed me the cells, the church, with its beautiful mosaic pavement and gilded pictures, sanctified above all by the "holy image," which he assured me was one of three wax figures of the "all holy" virgin, made by the evangelist Luke. The virgin (if we must believe the story of the monk, which his countenance and manner seemed to me to indicate that he did not believe himself,) while yet on earth, blessed these three figures, and threw them wherever she pleased. One fell here. Of the other two, according to the abbot, one is in Russia, and the other said to be in Cyprus.—The inhabitants of the cave are at present about two hundred in number, of whom about one hundred are in holy orders, and the rest servants, or employed in various ways.

Proceeding about two hours further on our journey, we halted for the night at a little village called Tumena. Here again we found ourselves unable to procure lodgings without the intervention of the demogerion. As before, one end of the hut served as a stable, while two

large families lodged without distinction in the other.

11. Left Tumena about six, A. M. In an hour and a half came in sight of the gulf of Lepanto, and soon after nearly the whole extent of the gulf was in view. The northern shore was obscured by clouds. Reached Vastilsa about noon. As I had not contemplated visiting this place, I had no letters, except to one gentleman who was not at home, and desirous of reaching Patras before night tomorrow (Saturday), I remained at Vastilsa only an hour, and proceeded to the khan, five hours west. Our road lay along the sea-shore, and sometimes in the sea itself, where the mountains came close to the shore. The khan was the most miserable one which I had ever seen, being only a rudely thatched hut with the earth for a floor.

12. Though the night was rainy the morning was pleasant. Reached Patras about half past ten, A. M. The first appearance of Patras is very agreeable. Its houses are new and large, and its streets wide. Its harbor also gave signs of prosperity, and its wharf was crowded with a busy throng. I called on the no-march, who received me in a friendly manner, and promised to afford me any aid in his power.

13. Sabbath. Felt this morning in an unusual degree the excellence and amiableness of the public worship of the Lord's house. I could unite in the feelings and sentiments expressed by the writer of the eighty-fourth Psalm. "My soul longeth, yea, even fainteth, for the courts of the Lord." The Christian may in solitude meditate profitably on divine things; but what an aid is it to go into the house of the Lord with the assembly of those who keep holy the day of sacred rest, and there to join in the peaceful, solemn worship, and feed on the divine word! We rarely estimate these privileges aright until we are deprived of them. Oh, when shall Greece thus show forth the praises of the living God? When shall the church in this land thus worship the Lord in the beauty of holiness? I read and explained the epistle of Jude and prayed with C. as usual. But we have had below us the noise and confusion of a billiard-room nearly all day. How far is the Sabbath here from being a day of holy rest!

14. Was occupied chiefly in inquiries respecting the place, its population, recent growth, commerce, schools, etc. As my principal object in the present tour was to decide on the most eligible

situation for our future residence, I had looked with much interest to Patras. It seemed destined to become the third city in this country, and is already the commercial capital of Western Greece. Its population, although amounting at present to no more than three thousand six hundred, is rapidly increasing; and, so far as society and temporal comforts are concerned, Patras promises to become the most agreeable residence in the Peloponnesus. In reference to our work, however, Patras has one disadvantage which appears to me far to outweigh all the advantages of personal convenience. This is the mixed character of its population, and the amount of foreign influence to which it is, and probably will continue to be, subject.—No public school exists here at present.

15. Took passage this morning in a caique for Missolonghi. Called to take leave of the monarch, who kindly offered me a letter of introduction to the monarch of Acarnania and Aetolia.

17. We succeeded in getting under sail yesterday about three, P. M., but were soon becalmed, and made but little progress during the night. Taking advantage of a light breeze, we came in sight of Missolonghi early this morning. This place can scarcely be said to have a harbor. For five or six miles out the waters are shallow, generally not more than four or five feet deep. Our little caique ran aground twice. The first time we succeeded with considerable difficulty in getting off by means of poles, with which the boats of the Missolonghi are generally supplied instead of oars. The second time it was found impossible to get off without unloading. Providentially there was a smaller caique lying near. We went on board this and at ten, A. M., reached Missolonghi. This is an interesting and important place, not merely on account of the tragic scenes of the revolution which were acted here, but on account of its being the chief town, and now the seat of government of the united districts of Acarnania and Aetolia. Its site is most remarkable, being a plain so little elevated above the level of the sea that the foss which surrounds the wall is filled with sea-water, making the place an island. This fact, and the fact that there are few parts of the town which do not exhibit stagnant water, naturally produce an unfavorable impression upon a stranger, and lead him to wonder that a town should ever have been built in such a situation. Yet Missolonghi has the reputation of being a healthy place, and the

nomarch assures me that it is so, and that the stagnant waters, being salt, are not productive of any injury.

Visited the public school. It contains one hundred and nine scholars. This is one of the few schools which have been sustained by the exertions of the teachers through all the troubles and uncertainties of public affairs during the last three years. I was gratified to observe that the New Testament was the reading book for the highest class.

### Sandwich Islands.

#### EXTRACTS FROM A REPORT OF THE STATION AT KAILUA, BY MESSRS. THURSTON AND BISHOP.

##### Report for May 1834.

SINCE we last wrote we have been permitted, through the mercies of our Heavenly Father, to pursue, without interruption from the ill health of ourselves or families, our accustomed labors among the people; and we desire to feel our renewed obligations of devotedness to our Lord and Savior, and to show forth his praises from day to day.

*Preaching.*—Since the first of January one of us has preached every third Sabbath at Kaawaloa. This arrangement was made in order that Mr. Forbes might go eight or ten miles to an out-station to preach to the people, who very seldom attend at Kaawaloa, on account of the distance and the roughness of the way. With this exception, our two out-stations have been supplied as before. When we preach at that place, some of our most active and enlightened church-members conduct religious worship at one of our out-stations.

Besides these regular services there have been three protracted meetings held, two at Kaawaloa, and one at this place. The first of these meetings was at Kaawaloa, during which time there were a few individuals who became serious, and who have since given some evidence of piety. The second also was held there; and the third was held at Kailua. The result of this meeting we cannot at present speak of particularly. The meetings were well attended to the last, and the people were generally attentive, and some of them solemn. We are not able to state at present whether there have been any new instances of conviction or conversion, though we are not without hope that some such cases may have occurred.

*State of religious feeling.*—The general religious aspect of our congregation at the present time, we think, is more promising than it has been for a number of years past; and our Sabbath school has increased considerably since the commencement of the year. The governor takes an active part, and hears a class of his people repeat their verses. Among his train is a foreigner, a Frenchman, who recites his verses to him, and commits them, both in French and Hawaiian, and attends meeting regularly on the Sabbath.

The present state of feeling among the members of the church generally, we think, is of a more encouraging character than it has been heretofore. There is a greater degree of brotherly love, and more harmony among them as the fruits of it. There is also more circumspection, more christian watchfulness over each other, and more fervency in prayer, and they are more actively engaged in promoting the interests of Christ's kingdom, and more solicitous for the salvation of souls. Two of the number who were suspended, have been received again to the communion, and to the fellowship of the church, on evidence of sincere penitence. There are nine who still remain. And all but two are desirous to be received again, and some of them exhibit evidence of repentance, though not so decisive as we wish to see.

*Addition to the Church, etc.*—On the first Sabbath of December last, twenty were baptised and admitted to the church, nine males and eleven females, and thirteen stand propounded for admission at our next communion season.

Our meetings with the people continue the same as usual, with the addition of a daily prayer-meeting, and a meeting in the afternoon of every Monday for the more serious part of the people, in which individuals are questioned and remarks made suited to the state of thought and feeling there exhibited. This latter is substituted for the former practice of the people coming to our houses one or two days in a week to tell their thoughts, and is designed to save time; we are persuaded also that it is equally beneficial to the people. Our morning prayer-meeting is well attended, and its beneficial effects are visible in the members of the church, and in the more serious part of the people who live in this neighborhood. On the Sabbath morning as many as four hundred attend.

*Schools.*—Our schools have not been in vigorous operation for two or three

months past. It is a time of great scarcity of provisions in this part of the island, and since the rains have commenced, the people have been engaged in planting. The schools which we teach ourselves have been continued, though with diminished numbers. Those who have attended regularly and given their minds to their studies, have made commendable improvement, and exhibit evidence of being as able to make progress in reading, writing, arithmetic, and geography, as any other people. The great obstacles in our schools are the want of competent teachers, the indisposition both of children and adults to attend school, and the inactivity of their minds when they do attend. The first of these obstacles it is hoped will be overcome in the course of years, and when this is effected, the others will become less formidable as a matter of course; for when the native assistants in our schools shall be able to teach understandingly, and in a manner to interest the feelings of their pupils, the indisposition to attend regularly will be diminished, and the inactivity of their minds will in a measure be done away.

#### Choctaws.

EXTRACTS FROM A LETTER OF MR. HOTCHKISS, DATED AT CLEAR CREEK, APRIL 5TH, 1835.

#### Sickness among the Indians—An Interesting Death.

THE missionaries among the Choctaws have had occasion repeatedly to mention the unusual prevalence of sickness and death among the Indians, since their settlement in their new country. The mission families have suffered much, but among the Choctaws almost all diseases which have prevailed, and at whatever season of the year they have occurred, have been, owing to the climate, to the unfurnished and exposed state of the Indians, or to some other cause, uncommonly malignant and mortal. Some portions of the tribe yield to despondency and melancholy forebodings in view of their prospect in this respect.

This has been a severe and trying winter for the poor Choctaws. Since the first of January last twenty-six persons have died in this settlement. The disease is influenza, which has proved fatal in almost every case. Intemperance has carried off three in the prime

of life. One death a few days since was so peculiar and interesting that I must mention some particulars. The person was a young man, perhaps twenty-four years old. He had been for years a serious man; but manifested no decided traits of christian character till three weeks before his death. He then commenced reading the Scriptures, singing, and praying with his family. This he continued till his death. He took the influenza when on a hunting tour, and was scarcely able to reach his home. He reached home on Saturday and on the next Saturday evening he died. Every morning and evening during his sickness he called his family around him and prayed with them. On Saturday a number of his friends called to see him; with these he talked in the most friendly manner, and told them he was going to his Savior and that they must surely believe on him. At sunset he said he should soon be in the arms of Jesus, and he wished to sing and pray for them all. This he did in the most affectionate manner. Soon after this he walked to the door, and after looking around on his friends, he said, "God has had mercy on my soul and I will praise him. Oh let all praise him, for he is merciful." After this he asked for water. When it was brought, he washed his feet and hands, then said, "This is all that I have to do on earth; my work is done. I am going where Jesus is: praise him." He then walked back to his pallet and died without a struggle or groan.

At the last communion three were added to this church, and seven were profounded to be received at the next communion. The Lord is still among us. I would say, as the dying man said, "Oh let all praise him, for he is merciful." I have never seen in this country more encouragement to labor than at present.

**EXTRACTS FROM A LETTER OF MR.  
WOOD, DATED FEB. 26, 1835.**

MR. Wood was formerly a teacher at Elliot, in the old Choctaw country, east of the Mississippi, and was obliged by ill health to return to a northern climate. Having regained his health and having pursued a course of theological studies and labored some years in the ministry, he was, at his own request, re-appointed to the Choctaw mission and proceeded to that country last fall. The paragraphs subjoined show what are his plans and prospects.

The present plan is for me to take a station within two or three miles of Fort Towson. In that case I should be surrounded with a population of five or six hundred Choctaws, and could preach occasionally to about two hundred souls at the garrison. I could go west and preach in two or three different places by riding from five to fifteen or twenty miles. Last Sabbath I was near the chiefs, and Nitakechi was among my hearers; and in the midst of my discourse, when pointed to the Lamb of God expiring on the cross, he inquired with amazement, "Is this the very child that lay in the manger?" When told it was indeed the babe of Bethlehem, "It is wonderful," said he, "that he who was born of a virgin, became God, who had lived more than thirty years, and escaped so many dangers, should, at last, if indeed he were the Son of God, be nailed to the cross and die such a death." He appeared solemn.

When the second meeting was closed, though it was on heathen ground where the gospel had not been preached, yet both men and women looked and acted as if they felt a little like the waking patriarch when he exclaimed—"How dreadful is this place!" I had no occasion to ask for permission to come again. One messenger had come eight or ten miles, and another twelve or fifteen miles, to request a meeting to be held near them. The way is indeed now open for preaching in every part of the district, and I do hope that we may so far co-operate with all those who may enter the field, that we may both sow and reap and rejoice together. I do not expect to preach oftener than once a month in the same place, so great is the call from different quarters for the gospel. I feel it to be so important to preach all that I am able, and to give my whole mind to the work that I yet neglect to build.

**New York Indians.**

**EXTRACTS FROM THE JOURNAL OF MR.  
BLISS, DURING A WEEK SPENT AT  
ALLEGHANY.**

MR. Bliss left the Cattaraugus reservation, on which he resides, to visit the Indians and hold meetings on the Alleghany reservation, on the 4th of March. The churches on both reservations are under his pastoral care. After describing a meeting held at the school-house

in Old Town, one of the principal settlements on the reservation, he proceeds—

**March 5, 1835.** Of twelve men who are heads of families, living within a mile of the school-house, eleven are members of the church. There are also several women and unmarried persons, who are professors of religion, who are very scrupulous in maintaining public worship. They all assemble on the Sabbath; and when no minister is there, some young man interprets some portion of the New Testament into their language. Then the deacon, or some other person, speaks to them. All giving attention while the address is sometimes protracted an hour and a half. The monthly concert, Wednesday and Saturday evenings prayer-meetings, are regularly observed. By reading the Testament in these frequent meetings, one young man said he thought they had read it ten times through. This is probably much beyond the truth, but their love for the Scriptures is truly commendable.

6. Procured a sleigh and went in company with deacon R. P. and Peter Crouse for an interpreter to visit Corn Planter's village. We called first upon his son-in-law, the only professor of religion in the place, with whom we held a short prayer-meeting. In giving utterance to his feelings in prayer for his family and neighbors, he was interrupted by struggling emotions within, which were vented in sobs and groans. We then visited all the houses, eight in number, had personal conversation, and invited the people to attend meeting in the afternoon.

We found a more favorable reception in the village than I had expected. The whole neighborhood seemed to be completely under the influence of the old man, whom they venerate as a patriarch. It is melancholy to look upon this aged person, whose locks have been whitened with the frosts of nearly one hundred winters, and consider how full of pride and self-righteousness he is, giving no evidence of a fitness for death and judgment. He consented, however, to attend the meeting, and listened while I preached from Gal. iii, 10. "For as many as are of the works of the law are under the curse, etc." May the Lord in mercy show this boasting pharisee that all his goodness is insufficient to justify him before a God of infinite purity.

After the meeting was closed we returned to Old Town, and held another meeting in the evening. I baptised three children and examined two candidates,

but the lateness of the hour and my own fatigue made it necessary to adjourn.

7. Went and examined one other candidate at her father's house.—Immediately started for the meeting-house, seven or eight miles up the river, to hold a meeting preparatory to communion. Preached from 1 Timothy, ii, 8. "I will, therefore, that men pray every where, etc." Held a church-meeting and presented the cases of individuals examined in the other neighborhood. Church voted to receive all, and several other names were handed in as candidates for admission. Started about sun-set for Mr. Hall's, about four miles further up the river.

8. Sabbath. Went to the meeting-house; had a good collection, notwithstanding the travelling was bad. Several pagans were present. Individuals were there who came sixteen miles. Good attention was given while I preached from Genesis xxviii, 16. "Surely the Lord is in this place and I knew it not." Three other persons were examined during intermission. One of them not giving evidence of a sufficient acquaintance with her own heart was rejected. The other two were accepted. In the afternoon received five individuals into the church by baptism, profession of their faith, and voluntary entering into covenant. Administered also the Lord's supper to a church, who, externally, at least, appeared very solemn and devout. After meeting returned with Mr. Hall and reached his house at nearly dark. In the evening held a meeting in the school-room, consisting of white people. Preached without an interpreter from Genesis xix, 17. "Escape for thy life, etc." About the time the meeting closed, eight o'clock perhaps, several Indians came in. After resting a few minutes upon the bed, during which time Mr. Hall commenced another exercise with the Indians, I went in again and conversed until about ten o'clock. The principal business at this time was to attend to the case of a young man who was under the censure of the church for some misconduct, on account of which his wife refused to live with him.

By this time, though I would fain hope the spirit was still willing, yet through weakness of the flesh, rest seemed absolutely necessary.

9. Met with several Indians to consult and advise in reference to schools. On account of Mr. Hall's location being so far from meeting, and on the opposite side of the river, where few can be convened in the evening, as well as for sev-

eral other reasons, we are inclined to think that at present he would be more useful to remove to the meeting-house. Many of the Indians desire it, and say they will build a school-house directly.

At this meeting, an Indian by the name of George Gardner came forward to be married. He has belonged to the pagan party until recently; but we hope he is about coming over to the side of truth. He attended the convention at Cattaraugus, spoke once in favor of Christianity, and had just returned home, when himself and his companion left home again and walked sixteen miles to attend this meeting. They have lived together fifteen or twenty years, but they thought best to be married in a christian way, and it was done. They also wish to have three or four of their children attend school.

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Ojibwas.

EXTRACTS FROM A LETTER OF MR.  
BOUTWELL, DATED AT LEECH LAKE,  
JAN. 22, 1835.

LEECH LAKE, it will be recollected, is on the waters of the Mississippi river, a short distance west of the main stream, and 300 or 400 miles above the Falls of St. Anthony. The station is 600 or 800 miles beyond the frontier white settlements; and, of course, a mission family is obliged to depend for subsistence entirely on the scanty supplies which can be conveyed so far beyond the bounds of civilization, together with few articles which the soil and the lakes of that remote region will furnish.

During the last summer Mr. Boutwell visited the stations at La Pointe and Yellow Lake, and was united in marriage with Miss Hester Crooks, a teacher at the latter place. After his return to Leech Lake, he thus writes respecting the

*Inconveniences and Hardships to be encountered.*

The clerk very kindly invited me to occupy a part of his quarters, until I could prepare a place to put myself. I thought best to decline his offer and on the 13th inst. removed my effects and commenced house-keeping in a bark lodge. Then, here I was, without a quart of corn or Indian rice to eat myself, or give my man, as I was too late to purchase any of the mere pittance, which was to be bought or sold. My

nets, under God, were my sole dependence to feed myself and hired man. I had a barrel and a half of flour and ninety pounds of pork only before me for the winter. But on the seventeenth of the same month I sent my fisherman ten miles distant to gather our winter's stock of provisions out of the deep. In the mean time I must build a house, or winter in an Indian lodge. Rather than do worse, I shouldered my axe and led the way, having procured a man of the trader to help me; and in about ten days had my timber cut and on the ground ready to put up. On the 12th of November I recalled my fisherman and found on our scaffold nearly six thousand *tulibees*\* for our winter supplies.

On the 2d of December I quit my bark lodge for a mud-walled house, the timber of which I not only assisted in cutting, but also carrying on my back, until the rheumatism, to say the least, threatened to double and twist me, and I was obliged to desist. My house, when I began to occupy it, had a door, three windows and a mud chimney; but neither chair, stool, or bedstead. A box served for the former and an Indian mat for the two latter. A rude figure, indeed, my house would make in a New England city, with its deer-skin windows, a floor that had never seen a saw or a plane, and a mud chimney; but it is, nevertheless, comfortable. When I arrived, the Indians, as I expected, were mostly off for their fall hunt. As their gardens were nearly destroyed last summer by the worm, and rice again failed, their families were obliged to go to the deer country, ten days march from us. This circumstance has tended to remove them for the time being from our intercourse and influence. March will bring them back and settle them down around us, at least the major part of them, as they make sugar and cultivate little gardens here and there where each family chooses.

Among those whom I have seen, is the Elder Brother, the second chief, who expressed his satisfaction that I had returned, and regretted that he was not present at my arrival while there remained a few men with whom he would have smoked and spoken on the occasion. The first chief, a few days since, sent me word that he would call his young men together in the spring, when he returns from his hunt. Thus far these two men have taken an honorable and decided

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\* A kind of fish found in the northwestern lakes.  
See vol. xxx, p. 305.—ED.

course, so far as precept can go, and have given assurance that this should be followed by practice, in case a permanent missionary was located here. What, however, the spring will decide, when the good, bad, and indifferent all meet together, I do not pretend to foretell. The cause is God's, and he will order all things well.

### Pawnees.

#### EXTRACTS FROM THE JOURNAL OF MR. DUNBAR.

A brief account of the manner in which Messrs. Dunbar and Allis, who are associated in the Pawnee mission, were spending the last winter, was inserted in the number for May, p. 202. Recently the journal of Mr. Dunbar has been received, containing a full statement respecting their entrance on their labors, together with the appearance and conduct of the Indians, and the manner in which they were treated by these rude inhabitants of the prairies, during the hunting tour of the last winter.

Messrs. Dunbar and Allis arrived at Cantonment Leavenworth, situated on the south bank of the Missouri river, and about thirty miles west of the western boundary of the State of that name, on the 26th of June, 1834. While detained at this post, which, owing to various circumstances, was nearly three months, they were treated with much hospitality and kindness by majors Thompson and Morgan and their ladies. The remnants of various tribes of Indians, removed from their original location east of the Mississippi river, to land assigned to them west of the State of Missouri, are residing near the fort. Among some of these bands missions have been commenced by missionaries of the Baptist and Methodist denominations. During their detention at the fort, Mr. Dunbar visited a number of these stations; and from the account given by him respecting them the following extract is made. The Rev. Mr. Berryman, a Methodist missionary, labors with this band, and by him Messrs. Dunbar and Allis were kindly furnished with a home for some weeks.

#### *Kickapoo Prophet—Religion and Customs introduced by him.*

**June 27, 1834.** The Kickapoos have two villages, about a mile from each other. One of them is inhabited by the

Prophet's band, which consists of those who have embraced the Prophet's religion, or are friendly to it. The other village is occupied by a band of irreligious Indians. The Prophet's religion is one, that he has compiled from various sources, though he professes to have received it directly from God.

This Prophet, being the author of their religion, has an almost unbounded influence with his followers. Whatever he says is law with them. His religion has a moral tendency. His followers strictly observe the Sabbath, drink no spirituous liquors, neither steal, tell falsehoods, nor use profane language. These things he prohibits. But whether he prohibits every vicious practice is quite doubtful. His religion may, perhaps, be said to be good, so far as it goes; but how far it does go precisely, I have not been able to ascertain. His followers have religious services, regularly on the Sabbath, and frequently at other times during the week. During their services many of the worshippers appeared extremely devout. The evening we arrived at the mission, we attended one of their prayer-meetings. Several prayers were offered, all in Kickapoo, and apparently with much devotion.

29. Sabbath. In the morning attended the Kickapoo meeting. At eleven, A. M., the hour for commencing their services, criers passed about through the village, and called the people together. Their place of meeting was under some large trees, in an open space, in the midst of the village. First came three or four principal men, and took their places and stood repeating the prayers from their paddles till the congregation was assembled. The women and children began to assemble first, and came in following each other, passed before these men at their prayers, shook hands with each of them, and then proceeded round to their seats, which were their blankets spread on the ground. Each individual occupied the same seat from Sabbath to Sabbath, at least, this is the case with the women and children. The women were seated on the left of the speaker, the children in front, and the men on the right. After the assembly had come together, and were properly seated, the Prophet came forward, took his stand and commenced his discourse, which he continued more than half an hour. He was followed by two others who spoke briefly. After prayer and singing the meeting was closed. All again passed round, shook hands, and retired to their lodges, still repeating

their paddle prayers. The paddle, as it is called, is a piece of wood, wrought into a peculiar shape. In this piece of wood are cut certain hieroglyphics, which are to be learned by all the followers of the prophet, and the prayers for which they stand are to be repeated at their seasons of devotion. These paddles are held as peculiarly sacred by them.

During the services at their religious meetings, several men, appointed for the purpose went about through the assembly, each with his rod in his hand, to keep order among the children and dogs, and to see that each person was in his proper place. One or more of these men attend the school and keep order among the scholars. Friday of each week is called the whipping day with them. On this day, all who may have been charged with misdemeanors during the preceding week are tried, and if found guilty receive a flogging on the spot. Parents do not chastise their own children but trust to these regulators to perform this duty for them. Might it not be well for some parents who neglect their duty in this respect, or rather, better for their children, who receive no correction for their misdeeds, if proper persons were appointed for the same purpose in our own land.

At four, Sabbath afternoon, the missionary held a meeting in the school-house, and made some remarks to the audience which were interpreted in Kickapoo. The prophet also remarked. Several prayers were offered, some in Kickapoo, and others in English. All united in singing so far as they were able. The meeting was attended by about fifty natives.

#### *Introduction to the Pawnees.*

Messrs. Dunbar and Allis left Cantonment Leavenworth on the 22d of September, and proceeded to Council Bluffs, where they arrived on the 2d of October. Here is established by the government of the United States an agency for the Pawnees and a number of other Indian tribes in that quarter. The present agent is Major Dougherty, who seems ready to favor all judicious measures for the improvement of the Indians under his care.

The Pawnees arrived at the agency and received their annual annuity from the agent about the middle of October. Respecting them, Mr. Dunbar states—

Oct. 18. The Pawnees are divided into four bands, and rank, according to their numbers, in the following order:—The Grand Pawnees, Republican Pawnees, Pawnee Loups, and Pawnee Tapage. As soon as they had learned that two white men had come, who were desirous to go out and live with them, the first chief of the Loups made application to the agent, Major D., for one of them to go with him and live in his village. The agent thought it best to defer our business with the Indians till they had received their annuities and he had finished his talks with them, when he would make known to them the object we had in view in coming to them, and render us what assistance he could toward the accomplishment of that object.

His talk and their replies were not got through with till late on this evening when he declared to them our business. The chiefs only of the four different bands were present. They said they were glad we had come, and wished us to go with them. They also said they were inquiring about the things of religion, that their minds were dark, that they were in doubt with respect to these things, and would be pleased to receive any information on them we should think proper to impart to them. To know how much such language means, it is necessary to have some knowledge of Indian character. I make no comments.

Knowing that the Loup chief had applied for one of us, after prayerful and mature deliberation on the subject, and advising with the agent, we had previously resolved that if the chiefs of either of the other villages desired the other to go with them, we would separate and go to the different villages to spend the ensuing winter. Previous to meeting with this people we had anticipated spending the winter together, and with the Grand Pawnees. The first two chiefs of the band wished the other to go with them. Accordingly we separate. Mr. Allis goes with the Pawnee Loups, and myself with the Grand Pawnees to their respective villages.

19. To-day we started on our winter's tour. It was ten in the morning before we could get all things in readiness to leave. We now went forward with our new travelling companions. We had not proceeded more than a mile from the agency, when our conductors took different routes, and we were compelled to separate. Mr. Allis now left me under the guidance and protection of the first

chief of the Pawnee Loups. I proceeded with the second chief of the Grand Pawnees, who had given me an invitation to go and live with him in his lodge. He said the trader went with the first chief, and there would be many coming in and going out of his lodge, by whom I would be often interrupted. I very readily accepted the invitation, the agent having previously assured me he was the better man of the two.

The company consisted of my host, two Pawnee Picts, one of them a chief of some note, and four or five of the Grand Pawnees, not one of them could speak a word of English. I was now alone with a strange people, in a strange land. Our conversation so far as we had any was carried on by signs. Our route to-day was over an uneven prairie country, but little timber, and that on or near the streams. During the day we crossed four streams. The first two were small, but the second bad to cross, being very mirey; the third, the Big Horn, crossing good; the fourth, the Platte, fording good, the water not being in any place more than two feet deep. The country between the Big Horn and Platte, which are not far distant, is a level prairie bottom.

Toward night we passed many of the Pawnees, who had started earlier in the morning than my companions, but had travelled with less speed, their horses being packed. It was near dark when we crossed the Platte, and we proceeded a short distance above the ford, and encamped for the night. I had a keen appetite, not having eaten any thing since leaving the agency, and was now quite ready for my supper, which was soon prepared and set before me. It consisted of dried buffalo meat and boiled corn. Of these dishes I ate heartily, and they relished well. The dried buffalo meat needs no cooking. The corn was boiled on the spot. Three sticks of equal length were cut, tied together near the top, and then set up. From these the kettle containing the corn to be cooked was suspended over a fire, that had been previously kindled.

When I had finished my supper a skin was spread on which I was to sleep, and being somewhat fatigued with the journey of the day, I was soon wrapped in my blanket and stretched on my new bed in the open air. My sitting and sleeping place was the first on the chiefs left hand, the place of honor. The remainder of our party slept round the fire, wrapped in their buffalo robes, according to their rank and seniority. My host

seemed desirous to do all in his power to make me comfortable. After commanding myself, my friends, my companions, and a dying world to the great God, whose presence is every where, I slept soundly.

20. Our route to the Grand Pawnee village lay along the south side of the Platte river. Passed very little timber to-day. This evening I made a hearty supper of the same materials as the night before, having eaten nothing since the preceding evening. Again committing myself to the protection of the great Maker of all things, I enjoyed quiet and refreshing rest, under the open canopy of the heavens. It is pleasant to think that the great God is as present in the void waste with one alone, as in the city full.

21. Some time before day this morning the chief awoke me. We soon set forward and travelled a good distance before sunrise. Our way led us gradually on the bluffs, on which we travelled a few miles, then descended into the bottom, through which our route now lay till we reached the village. As yesterday passed no timber of any consequence. To-day passed the sites, where once stood two Pawnee villages. Yesterday passed a similar site.

#### *Arrival at the Grand Pawnee Village.*

About noon we stopped, let our horses feed awhile, partook of such refreshments as we had with us, then started for the place of our destination, where we arrived about four in the afternoon. The latter part of this day's travel was on ground over which the fire had passed the day and night previous. Some ten miles before we reached the village, we passed the place where several Pawnees who were ahead of us, had encamped the night before. The fire swept over the bottom, and five of these unfortunate men were either burned to death on the spot, or so badly wounded that they died in a few days. Many horses were also killed in consequence of the fire. One man lost eighteen. The Pawnees charge the kindling of this fire on the Otoes, but of this they have no proof.

Intelligence of this sad affair had reached the village, and we met the wives, children, and relations of the burned men, crying, howling, and lamenting sadly their loss. The men that were not already dead of their burns were carried to the village on horses. I saw some of the horses that were yet alive, though dreadfully burned. These

poor animals could not live. It would have been an act of great kindness to these suffering creatures to have been killed on the spot; but the Pawnees let them linger and suffer till death kindly puts an end to their wretched existence. "Surely the tender mercies of the wicked are cruel."

I now realized I was standing on heathen ground. A sort of feeling came over me, such as I had never before experienced. The sight of my eyes affected my heart. I felt solemn. But this is only the beginning of my witnessing heathenism in real life.

When we had come to the village, the old chief led the way to his lodge. His daughter, a young woman of about twenty-two, immediately made her appearance to unsaddle our horses and bring in our baggage. The old gentleman dismounted and walked directly into his dwelling. The young woman took my horse by the bridle and made an attempt to take off the saddle, but my horse having a more just sense of propriety in that respect than the Pawnees, she did not succeed, and I took it off myself. I now entered the lodge, where I found the bear-skin already spread for my reception. On this I was to sit, eat, and sleep. My seat consisted of a piece of cotton cloth, sewed up in the form of a pillow, and stuffed with deer's hair. As soon as I had seated myself, a bowl of dried buffalo meat was placed before me, and when I sat that aside, a large wooden bowl of boiled corn and beans took its place. This was soon succeeded by another, containing parched corn that had been pounded in a mortar. A bowl of mush followed, and then an ear of roasted corn. This finished my eating for that day, and I laid down to rest, being excessively wearied with my journey.

23. This morning, soon after I had risen, the bowl of buffalo meat was set before me, and the other dishes came much sooner than I could have wished. It now being noised abroad through the village, that *la-chik-oots*—an American, (literally big knife) had come, I was invited to six different lodges to eat before noon, besides being abundantly fed at my own residence. This will serve as a specimen of my eating, while I remained at the village, which was five days. I suppose I shall be excusable in speaking of these things, since feasting is so important a business with this people. When a person is invited to a feast, he does not please, unless he eats as if he loved what is set before him. I was de-

sirous of producing a favorable impression on my first coming among them, and must, of course, do what would effect it. Though my gnawing appetite was not satisfied, I was literally stuffed with their food and kindness. I think it is well for me that I have such a voracious appetite at the time of my coming to live with the Indians, for if I had nothing more than my usual appetite, I am sure I should not, at first, at least, have relished some of the dishes which have been set before me.

#### *Location of the Village—Structure of the Lodges.*

The village of the Grand Pawnees is situated on the south side of the river Platte, about one hundred and twenty miles from the mouth of the stream, and about the same distance from the agency. It stands on a rising ground, about thirty rods from the water's edge. It is built very compactly, without any regularity or regard to convenience, and covers but a small space of ground. Of the number of Indians embraced in it I cannot speak with certainty—probably as many as two thousand.

The Pawnee lodges are built in the following manner. Six, eight, or ten posts, according to the size of the building, forked at the top, twelve or fourteen feet long, are set up in a circle, and firmly fixed in the ground. Eight or ten feet from these is set up another, and larger circle of shorter and smaller posts. The posts last set up do not rise more than five or six feet above the ground, and are also forked. On the posts first set up, timbers of considerable size are laid, reaching from one to another. On the outer circle of smaller and shorter posts, timbers are also laid as on the others. Numerous pieces of wood are now set up in an inclined position, enclosing the outer circle of the posts, one end of each of which rests on the ground, while the other leans against the timbers laid on the outer posts. To these pieces of wood large rods are tied with slips of bark. Large poles of a sufficient length are now laid on, the larger end of each resting on the timbers laid on the outer circle of posts, while the other passes up over the timbers laid on the inner posts, leaving only space enough at the top for the smoke to pass out. To these poles large rods are also tied. All these together constitute the frame work of the edifice. The covering consists of a coat of grass laid on these poles and rods. On the grass is laid earth about

twelve inches deep. The outward appearance of a Pawnee dwelling very much resembles that of a large wood coal-pit. The entrance to these dwellings is through long narrow spaceway, which projects from the main building, always, in this village, towards the east, and like it is covered with grass and earth. Within these buildings the earth is beat down hard, and forms the floor. In the centre a circular place is dug, about eight inches deep, and three feet in diameter. This is the fire-place. The earth that is taken from this place is spatted down around it, and forms the hearth. Near the fire-place a stake is firmly fixed in the earth, in an inclined position, and serves all the purposes of a crane. Mats made of rushes are spread down round the fire on which they sit. Back, next the wall, are the sleeping apartments. A frame work is raised about two feet from the floor; on this are placed small rods, interwoven with slips of elm bark. On these rods a rush mat is spread. At proper distances partitions are set up, composed of small willow rods interwoven with slips of bark. In front of these apartments, either a partition of willow rods is erected, or rush mats are hung up as curtains. But this is not always the case. In some lodges the simple platform alone is to be seen, without either partitions or curtains; while in others there is not even the platform, and the inmates sleep on the ground.

In these lodges several families often live together. I believe there are as many as three different families in the lodge where I stop. Each family has its particular portion of the dwelling, and the furniture of each is kept separate. When a member of either of the families residing in the same lodge cooks, a portion of the food prepared is given to every individual of the household, without regard to family distinctions. They are very accommodating, borrowing and lending almost any thing they have without any hesitation.

**Treatment of the Sick—Doctors—Mourning at a Funeral.**

25. Sometime during the first night after my arrival at the village, one of the burned men, of whom I have before spoken, was brought into our lodge. He was dreadfully wounded, and after languishing three or four days, he died. I now had an opportunity to see something of their mode of treating the sick. The wives of the sick man showed their af-

fection by preparing food for him, and urging him to eat. But their kindness in this respect was cruelty. They were also very attentive to give him drink, whenever he wanted, and to change his position when he desired it. Twice each day this dying man was carried out into the open air—as soon as it was light in the morning, and at twilight in the evening.

Early the next morning, two of their physicians called to see the sick man. In the first place they sat down and smoked, which was done with many ceremonies. After receiving the pipe, one of them held it up over his head and muttered something, then brought it down before him, and took from the bowl with his thumb and finger a very small quantity of that with which it was filled, and carefully placed it on the hearth. This being done another person held a brand to the bowl, by which the pipe was lighted. He now puffed the smoke upward two or three times, then downward as many, then east, west, north, and south, then taking the bowl in his hand, held the pipe to the other person, who, taking hold of the stem with his hand, and putting it to his mouth, proceeded to puff the smoke as the other had done. The pipe was now passed back and forth between these two persons till its contents were consumed; when came the ceremony of emptying the pipe, which must be performed by the person who had the honor of lighting it. The ashes were carefully poured out on the hearth, on that which had been before deposited there. He then put the ends of his fingers on them, and proceeded to pass his hands in succession upward from the bowl to the end of the stem. When he had done this several times, he handed the pipe to the person to whom it belonged, who did the same.

Smoking holds a prominent place in all their important business. It is, indeed, a part of their religion, and intimately connected with all their religious observances.

Having gone through with these preliminaries, they began to examine the sick man's burns. When they had finished their examination, they commenced their incantations. A bowl of water was placed before one of them, who, having filled his mouth with it, groaned, grunted, beat his breast with his hands, crept backward and then forward on his hands and feet, took up dust and rubbed it back and forward in his hands, made many horrible gestures, and then pretended to vomit the water on the hearth, which had

all the while been in his mouth. He again took water in his mouth, and having repeated all I have mentioned, and even more, he proceeded to separate the sick man's hair and blow the water in small quantities on his head, then on his breast, and various parts of his body. When these things had been repeated several times, he again separated the burned man's hair and placing his mouth, previously filled with water, close to his head, groaned and grunted sadly, as if endeavoring with all his might to suck out something, then squirted the water on the hearth, as though it had been drawn from the man's head. This operation was repeated on various parts of his body. He now took up dust and having rubbed it awhile in his hands, put his hands to his mouth, and blew the dust on the sick man's head, breast, etc. After all this conjuration had been completed he sprinkled a brownish powder on his burns and departed, leaving the poor man to groan under increased misery.

These men repeated their visits twice each day till his death. Wearing their robes with the hair side out, together with all their fiend-like actions and unearthly noises, they appeared to me more like infernal spirits than human beings. The night that this man died, he being in the agonies of death, these horrible creatures were sent for. They came, and with redoubled fury repeated their savage, foolish, and fiendish actions, helping by their noise, etc., the expiring man to die.

As soon as the man was dead, his wives, children, and relatives broke out in the most doleful lamentations. His wives were particularly vociferous in their grief, venting their sorrow at the highest pitch of their voices, wringing their hands, beating their breasts, disheveling their hair, letting it hang down over their faces, covering themselves entirely with their robes, together with many other expressions of savage grief. As soon as it was light the dead man was taken out and buried. His wives and friends followed, loudly howling and weeping, to the grave. The wives remained most of the time for several days at the grave, lamenting their loss. When they came into the lodge, they covered themselves entirely with their robes, and sat mourning in silence.

When I had witnessed all this, I felt it was no small blessing to be born and educated in a christian land, where the pure light of the gospel sheds its heavenly influence. What inestimable privi-

leges are there enjoyed, and how little prized! How blessed the calm and quiet scene, where the good man meets and conquers death, compared with that I have just attempted to describe! It is all owing to the mere grace of Almighty God, that I am not even viler than the vilest of these heathen. Oh to rich, free, and sovereign grace how great a debtor! Shall I then think it a great, or burdensome thing to endure a few hardships in serving him, who has done so much for me?

*Winter Hunt—Arrangement of the Company—Encampments—Tents.*

27. From the time of my arrival at the village till I left, the women were very busily employed in making preparations to go out on the winter hunt. All things having been previously put in a state of readiness, we started this morning. All the moveables belonging to the family of my host, together with what little baggage I had with me, were packed on horses, nine of which were owned by different members of the family. This was not done till past nine o'clock, when we set forward in the midst of the multitude. The Pawnees of course travel Indian file. The procession was, I suppose, when all got under way, about four miles long. The women, boys, and girls lead each of them a horse, and walk in the trail before them. The men straggle about every where. They sometimes walk beside their wives, and assist them in managing the horses, but this is rare.

This was much the largest company of horses, mules, asses, men, women, children, and dogs, I had ever seen. The Pawnees have numerous horses, some single families having more than twenty of these animals. Their dogs are also many; but the Grand Pawnees do not use them as beasts of burden. Of all the different animals above mentioned, there were probably as many as six thousand. We travelled, I should judge, about eight miles, and then encamped for the night.

Nov. 1. With the Pawnees, while travelling, the same things are repeated from day to day with little or no variation. Early in the morning heralds pass back and forward through this moving village, and proclaim the order of the day, as directed by the principal chief. If it is to go forward, the boys are immediately despatched to bring up the horses. The women proceed forthwith to take down the tents, fold the covers, and pack them, with all their contents

and appurtenances, on their horses; and then set forward without waiting for company. It is usually as much as three hours before all get started in the morning, and as many before all come to the stopping-place at night. As soon as they arrive at the place of encampment, each household selects its spot, the horses are immediately unpacked, and the tents set up, and that now becomes a populous village, which was a few hours previous a solitary place. These Indians do not travel more than six or eight miles in a day, if wood and water are to be found at such distances.

The Pawnees, except the little children, do not usually take any food in the morning before they start on their day's journey; but as soon as they stop at night and the tent is set up food is prepared without delay, and they make ample amends for having fasted the former part of the day. Several dishes are prepared in succession, and they eat till they are tired.

Their moveable dwellings consist of from twelve to twenty poles, (the number varying with the size), about twelve feet long, and a covering. Three of these poles are tied together near the top, and set up. The string with which these poles are tied together, is so long that one end of it reaches to the ground, when the poles are set up. The other poles are now successively set up save one, the top of each leaning against the

three first set up, and forming with them a circle. This string is then wound round them all at the top several times and fastened. The cover is tied to the top of the remaining pole by which it is raised up, then is spread round them all and tied together on the opposite side, where the entrance is formed by leaving the cover untied about three feet from the ground. Over the entrance the skin of a bear, or some other animal, is suspended. The tents are always set up with their entrance towards the east. At the top the smoke passes out among the poles, a place being left for that purpose. The fire-place, crane, and hearth are similar to those in their fixed habitations. The furniture is placed back next the cover. Rush mats are then spread down, forming a sort of floor. On these they sit, eat, and sleep. The large tents are about eighteen feet in diameter at the base. The tent covers are made of buffalo skins, sewed together, and scraped so thin as to transmit light. These, when new, are quite white, and a village of them presents a beautiful appearance. Some of them are painted according to Pawnee fancy. They carry their tent poles with them during their whole journey. From three to six of them, as the case may be, are tied together at the large end, and made fast to the saddle—an equal number on each side—the other end drags on the ground.

[To be continued.]

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE WESTERN FOREIGN MISSIONARY SOCIETY IN NORTHERN INDIA.

In a letter dated in November, 1834, the Rev. John C. Lowrie gives the following account of

*Agra, Delhi, and the Country around.*

I came by the way of Agra and Delhi, as direct a route as any; but eligible chiefly because it afforded the opportunity of seeing those great cities, and of making the acquaintance of persons of influence. Many of the public buildings, both at Agra and Delhi, possess great interest. The style of architecture is certainly very different from that adopted by Europeans in their public edifices. But the palaces, mosques, and tombs, which remain as memorials of a former age, are often of great extent, finished with much care, and

must have cost a large sum of money. The Taj, at Agra, is universally admired, as combining chasteness of design with the utmost finish of execution. The chief building stands in the centre of an elevated terrace, at each of the four corners of which a tower, upwards of 200 feet high, overlooks the dome of the central edifice. All—the terrace, main building, and minarets, are of the most polished white marble, which forms a striking contrast with the deep green of the trees in a very beautiful garden around. The whole establishment was erected in memory of a favorite queen of Shah Irhan's, a former emperor; and is said to have cost a sum equal to about three millions and a half of American money. The Kutab at Delhi, is another imposing structure. It is a tower of three stories, as they might be termed; and is nearly 150 feet in height. The view from its summit is very fine, though adapted to awaken mournful feelings. The most prominent objects in sight are the crumbling, though still gigantic palaces, and the scarcely less extensive tombs, of a former race; whose power was displayed in rearing

the tower which now overlooks these melancholy evidences of their having passed away.

After leaving Kurnal, I entered the territory of the Protected Sikh States. There is nothing, however, in the appearance of the towns, or in the state of cultivation, to show the traveller that he has left the Company's territory. Enjoying the protection of British influence, this region seems to enjoy all the same peace and degree of prosperity that distinguish English from native rule in these parts of the earth. But from Cawnpore, more especially from Delhi, it is easy to see that the inhabitants are a more energetic, warlike people, than those of the lower provinces. You meet many, perhaps most, native travellers armed with swords, spears, or matchlocks—sometimes with all of these weapons. They are large, strongly built men, with prodigious heads commonly; and often look savage enough; but are in fact very peaceable, I believe, if not molested. In travelling by da'k, the bearers are changed every ten or twelve miles; so that, in a long journey, you are brought in contact with a good many of that class. It is an amusing instance of the kind of travelling peculiar to this country, that it took nearly 600 men to bring me from Cawnpore to Loodianeh. Yet they, and all others, invariably manifested respect, and I may add, also, an obliging disposition.

Northward of Delhi, the soil of the country is very sandy, and under only partial cultivation. There are few trees, except in the neighborhood of the towns. The inhabitants do not live, as we should say, "in the country;" but nearly all dwell in large towns, which are usually walled. This circumstance, in connection with the common practice of carrying arms, indicates that the state of the country has formerly been very unsettled; which indeed was the case. But we may hope, those days have passed away, and that the times of peace which have succeeded will afford opportunity to introduce the peaceful reign of our Savior.

In telling you about the appearance of the country, I shall not omit to mention, that, from beyond Amballa to this place, seventy miles distance, the Himalah mountains are in sight. There are two views of them at Loodianeh; first, of the hills, a lower range, which form their first ascent, and which, as seen from this place, bear considerable resemblance to some of the ridges of the Alleghany mountains. But, far beyond these, at a distance of perhaps of 150 miles, may occasionally be seen, towering up into the sky, the Snowy mountains. I have not yet had a good view of them, owing to the hazy state of the atmosphere; and shall not attempt to describe the appearance of those mighty monuments of God's power.

#### *Loodianeh and its Population.*

It is time I should give you an account of matters and things at this place. Loodianeh is the most remote of the English stations in India on the northwest. It is situated on a

small nalla, or creek, about five miles from the river Sutlej; which forms the eastern boundary of the Panjab, and divides the territories under British influence from those of Ranjet Singh, the ruler of the Sikhs on that side of the river. The present population of Loodianeh is estimated at from 20,000 to 25,000; and is on the increase. When the navigation of the Indus is freed from the present restraints, which will most probably be within another year, the place may be expected to increase considerably; as it will then become one of the marts of trade with countries down the Indus. It is now a place of considerable business-intercourse with the countries westward. Few places have so varied a population in people and language. There are two regiments of infantry, and one troop of horse artillery here, commanded, of course, by English officers; so that nearly a hundred persons use the English language. Then, there are probably 2,500 people from Cashmere, who have found refuge here from the famine and oppression that have almost desolated their beautiful native valley. There are probably 1,000 Afghans, who speak Persian chiefly. The higher classes, of whatever nation, in this part of India pride themselves in speaking Persian. The regular Sikhs, who, both on this side of the Sutlej and on the other, form about one-tenth of the population, speak and write, (when they can write at all, which is seldom the case,) the Gurmukhe or Panjabe dialect; which appears to be formed from the Hindoo.

I find that actual observation has corrected and modified my views of this field of missionary labor in no small degree; as I shall now attempt briefly to describe: 1. The way does not seem to be yet open for direct efforts, as it is, for instance, in the lower provinces. The native chiefs on this side the Sutlej, and Ranjet Singh, on the other side, have still the power to prevent an intercourse with their people. It is not probably, that they would attempt to do it, if quiet prudent measures were pursued. 2. The manner in which the population is distributed is quite different from what I expected to find, judging from other parts of India. The people chiefly dwell in large towns, often considerably distant from each other; while the intervening country is uninhabited. This circumstance may afford a better opportunity ultimately of making all the people acquainted with the gospel. 3. The proportion of those who embrace the religion of Mohammed is much larger than I had supposed, and composed of the better classes of the people. The Sikhs form about the tenth or twelfth part of the people. The great majority of the rest are Mussulmans. There is less prospect of their conversion than of any class; yet "the arm of the Lord is not shortened, that it cannot save."

The health of Mr. Lowrie was poor and he contemplated resorting to a lower range of the Himalah Mountains to gain a cooler climate.

## MISSION OF THE LONDON MISSIONARY SOCIETY IN THE SOCIETY AND GEORGIAN ISLANDS.

THE Rev. John Williams, of the London Missionary Society, who entered on his labors in this group of islands in the year 1816, has recently returned to his native country. Being familiarly acquainted with the state of the mission, and the change effected in the condition and character of the islands, he gives the following account.

*Cause of Apparent Incorrectness in Missionary Statements.*

You have, no doubt, heard, from time to time, painful accounts of the state of the people in the South Sea Islands.

I am happy that it is in my power, from personal observation, to furnish correct information respecting the missions in these islands, having visited nearly all the stations occupied both by European missionaries and native teachers, a short time previously to our embarkation for England. Although it would be much more pleasant to myself to state, and more gratifying to you to hear, that the former state of prosperity continued, I am sorry to say that this is not my happiness on the present occasion; and I have no intention of concealing the truth, fully convinced that the cause of Christ can derive no advantage from concealment or misrepresentation of facts. Nothing, however, that has recently taken place militates, in the slightest degree, against the correctness of our former statements, which produced such pleasing sensations in the minds of Christians in every part of the world, cheering their hearts, strengthening their hands, animating them in the great and glorious work of converting the world to the faith and hope of the gospel.

When we stated that all the people were turned from dumb idols to serve the living God it was so; when we stated that the people had erected large places of worship, which were filled every Sabbath-day with attentive hearers, it was so; when, in short, we stated that religion was the all-engrossing subject with all classes of people, it was really the case: and if the people were even to turn again to the "abominable idolatries" they abandoned, the correctness of our former statements would not be at all affected by such a circumstance. This, however, has not been the case; for in all the lamentable defections, from Christian doctrine and purity, that have taken place among us, I have never heard of one individual that has ever thought of returning to the worship of their former gods. Whatever, therefore, may be the ultimate results of missionary labors in that interesting part of the world, we hope that the veracity of the missionaries will stand unimpaired in the estimation of all good men.

While what has taken place in Tahiti, and the adjacent islands does not at all affect the

correctness of our former statements; it is also what might naturally have been expected, and what will be experienced in a greater or less degree in all attempts of a similar kind; for the work of taming, civilizing, and Christianizing a barbarous people is exceedingly great, and the difficulties connected with it various and formidable. Neither ought what has taken place to discourage us in our work of faith and labor of love. Christianity imposes great restraints upon a people who have been habituated to the unrestrained influence of passion; this was restrained while the excitement of novelty lasted, but as soon as that subsided, these restraints became irksome to all whose hearts were not influenced by principle, and they were glad of opportunities to shake them off. Add to this, the conduct of those from civilized countries, who, from time to time, have visited the islands. We are happy to make some very honorable exceptions; but generally speaking, the conduct of visitors has been such as to inspire the people with a contempt, rather than respect for the Christian religion; and in some of the stations there has been an overwhelming inundation of wickedness. Above all, the introduction of that baneful and devastating evil, the use of ardent spirits, has vastly increased the evil, and thus the altered state of things may be accounted for.

*Successful Efforts to promote Temperance.*

I was present at a meeting of my brethren on Tahiti, convened for the purpose of considering what could be attempted to counteract the existing evils. Each one gave in a report of his station, in which each lamented the comparative smallness of his congregation, the fewness of the children attending schools, the diminution in their churches, and the comparatively little regard paid to divine things. These things were considered with deep and painful concern. Their sources were sought out, and we found that, although there were others, the astonishing extent to which the pernicious habit of drinking ardent spirits prevailed was the principal; for, when one of the communicants was excluded for any other crime, ten, twenty, or more, were separated for that of intemperance. We all felt that energetic measures must be taken, and extra efforts made immediately to counteract the deadly evils that existed. Among the several means proposed was the formation of temperance societies.

After mentioning other means resorted to, and the progress made in bringing the islanders into temperance societies, Mr. W. adds—

The vacant seats in the chapel began again to fill, the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that

they would not trade with any vessel or boat that should bring ardent spirits to their shores. Officers were appointed to examine every boat that came to their part of the island, and if that boat had spirits for sale it was ordered away, as the people would not trade with it. Mr. Orsmond followed, and was equally successful in his endeavors to stem the torrent of iniquity that threatened, at one time, to carry away in its fury all the good that had been effected by the labors of the missionaries.

The chiefs and people of other districts, seeing the favorable results of abandoning the use of that destroyer of human happiness, began to follow the good example; and before I left the islands, the effect had been so great that instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahiti during the previous year, not one third of that quantity had been thus expended, during an equal period, since the formation of our temperance societies.

Since my arrival in England I have received letters from my esteemed brethren, containing the most pleasing intelligence in reference to the beneficial effects that have resulted from the temperance societies.

One of my brethren says, "The queen and most of the governors have joined the Temperance Society. The *Iriti Ture*, or law-makers (these are persons delegated from each district annually, for the purpose of framing, arranging, and modifying the laws) are now assembled at Papara, (the queen's district or head-quarters). They have just enacted a law to prohibit the importation of spirits: those who have spirits on hand are allowed till the 14th of May to dispose of them; all remaining on that day is to be thrown away. I trust Tahiti has been at its worst. The queen has cast off her former followers and is now attended by chiefs of respectability and character."

Another brother says, "Ardent spirits are now prohibited by law. Tahiti is a very different place from what it was when you left us."

Prior to the introduction of ardent spirits, the people were making very rapid improvement in habits of industry, in the erection of neat and comfortable dwellings, in the preparation of oil and arrow-root, for the purpose of purchasing European clothing for their wives and children: these praise-worthy and useful employments were in a measure suspended as the pernicious habit of drinking increased. The energies of the people were directed to the means of obtaining spirits, and instead of devoting the proceeds of their diminished labor to procuring articles of clothing for themselves, their wives, or their families, they actually (hundreds of them) sold the clothes they had obtained, with those of their wives and children, to obtain that to which they had become so much attached.

Notwithstanding these disadvantages, the people have been rapidly advancing in the arts of civilized life, and rising into commer-

cial importance. There is a number of small vessels, from twenty to thirty-five and forty tons, built among the islands by the natives themselves, some of which they have sold, others are retained by them, and employed in fetching cargoes of pearl shell from a group of islands about two or three hundred miles to the eastward, which they bring to Tahiti and dispose of to the English and American traders, who touch continually at the islands. Paofai, the secretary of the Tahitian Auxiliary Missionary Society, and his brother Hitoti, lately built a small vessel, with which they entered into an agreement with the commander of an American vessel to supply him with a certain number of pearl shells: they filled the vessel, and in less than three months cleared about £300. There was one drawback to the interest of the circumstance, *they were obliged to take five hundred dollars' worth of American rum*, or filthy stuff called by that name, in part payment for the shells. These two intelligent chiefs have since joined the Temperance Society, and it is hoped, from their good sense, from the interest they take in the welfare of their country, as well as from religious motives, that they will continue to countenance the utter abandonment of that deadly evil. The queen has two vessels, about thirty-five tons each, which she employs in the same way. Several of the chiefs have small sugar plantations.

At Eimeo, Mr. Simpson's station, they make several tons of rope in the year, and dispose of it to whaling and other vessels touching there.

While I feel convinced that every step that prudence and good sense can devise, and zeal for the cause of Christ can carry into execution, will be adopted by my excellent and highly-esteemed brethren, I also feel deeply that the influences of the Spirit of God, who alone can implant holy principles in the hearts of the people, are absolutely necessary to give stability and permanency to their civil improvements and religious institutions. May God in his mercy grant them a rich and copious effusion of his gracious influences! I think that in the present state of the islands, purer churches can be formed than it was possible to form when all the excitement of novelty existed. Persons, generally, are now more likely to be influenced by simple and holy principle than formerly.

Noticing the effect of Christian instruction on the inhabitants of Raiatea, he adds—

Justice compels me to say that the Raiateans and people of Huahine acted worthy of their Christian profession on that very trying occasion; they used every method of conciliation that could be devised, and when obliged to have recourse to arms, they acted only on the defensive. When attacked in the night they committed themselves to God in prayer, and had some good men praying the whole of the time they were engaged in battle. As soon as the opposing party yielded, orders were issued that no individual should be pur-

sued or injured, the wounded were all not only spared, but taken by the victors to their own houses and treated with kindness and attention and a great part of the spoil returned to the conquered party. Thus the beneficial effects of Christianity upon this people were exhibited in a striking light in this distressing event; if we contrast the results which followed the engagement, with those that followed those bloody, sanguinary, and exterminating wars in which they were so frequently engaged prior to the reception of the gospel.

Happy should I be if I could conclude my account of the Raiateans here; but they also, with the people of Borabora, have fallen into the vortex of dissipation. While the good old chief lived, the use of ardent spirits was prohibited; for on embracing Christianity he made a vow that he would never again taste ardent spirits. I had opportunities of almost daily intercourse with him, with but few interruptions, for upwards of fifteen years, and I believe he kept that vow most sacredly. Thus, while the churches and congregations of my brethren were suffering the dreadful evils arising from dissipation, we were enjoying comfort and prosperity by a prohibition of the use of ardent spirits; but our turn came at last; our good old chief died; his son and successor who had been residing at Huahine, was much addicted to this woeful practice; a person from Botany Bay, taking advantage of my absence on a missionary voyage, brought a cask of spirits to the island; this rekindled the hitherto-suppressed appetite, and encouraged by their chief, the people gave way to almost universal dissipation, and actually prepared stills, and were distilling spirits from the ti, a native root.

On my return from a voyage to the west I found the people in this distressing state. I staid with them on that occasion about six weeks, and at their own request used my influence in effecting the destruction of the stills, and a law was enacted, inflicting a heavy penalty on any one who should be found engaged in the work of distillation. I visited them again a few months after, and found that they had not renewed the formation of stills, but were engaged in erecting a spacious and substantial place of worship. They were exceedingly urgent that we should forego our intention of going to England, the chief promising that if we would reside again at Raiatea, they would abandon the use of spirits altogether, and he would walk in the steps of his father. They were all urgent that I would form a temperance society, but not being about to remain to superintend its operations, I did not think it prudent to do so. And I have no doubt but had it been our lot to have remained, that in a few months things, to outward appearance, would have been much as they formerly were.

At Huahine, my excellent brother Mr. Barff is laboring with exemplary diligence. The use of spirits at Huahine was confined principally to those who made no profession

of religion; he has some exemplary persons, among whom are the chiefs Mahine, Maihara, and others; these, with other leading individuals, remaining firm in their adherence to their profession of Christianity, have countenanced and supported the plans of my excellent brother. I have no doubt that he, by this time, has formed his temperance society, and that it has been attended with the same beneficial effects as at Tahiti. This beautiful little island is an important station. Twenty or thirty vessels visited Huahine last year; on one occasion there were eleven or twelve ships in the harbor at the same time, these all procured their refreshments, refitted, and were thus enabled to prosecute their voyages.

## DOMESTIC.

### THIRD ANNUAL REPORT OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

*Mortality of Missionaries.*—Within the little circle of our own consecrated band, out of seven ordained ministers of the gospel, and eleven other assistants actually in the field, at our last annual meeting, three of the former and one of the latter, have closed in death their missionary career when just upon its threshold; and five others, from the change thus produced, from impaired health, or other causes, have been withdrawn from the field of action; thus making the additional laborers actually sent into the field during the past year, to exceed only by three or four the number then reported.

*NORTHERN INDIA.*—One station and one missionary; one missionary and one female assistant having died during the year, and one female having returned. Two additional missionaries and their wives, and one female assistant are on their way to reinforce the mission.

*WEST AFRICA.*—One station at Liberia and one missionary; two missionaries and the wife of one having died during the year, and one missionary having returned.

*NORTH AMERICAN INDIANS.*—Weas, one missionary, and some assistants.

*Ioways and Omahaws.*—Two male and two female assistant missionaries.

*CANDIDATES FOR MISSIONARY SERVICE.*—Besides two or three assistants, the committee have under their care, including one student of theology, six ordained ministers of the gospel and licentiates, devoted to the missionary work, and a number of others are known, who will become connected with the Board, as soon as their preparations shall have approached sufficiently near their anticipated entrance upon the work to make it expedient to form the connection.

*RECEIPTS AND EXPENDITURES.*—The receipts of the year, including a balance from the preceding year of \$4,965, were \$22,641; and the disbursements were \$12,009.

## Miscellanies.

## IMPROVEMENT OF THE HOTTENTOTS OF SOUTH AFRICA.

THE legislative council of the colony of the Cape of Good Hope, in reference to the resolution of the House of Commons, adopted previously to its proceeding to pass the emancipation bill, enabling his majesty to defray any expense incurred "in providing, on liberal and comprehensive principles, for the religious and moral education of the negro population to be emancipated," passed, among others, the following just and humane resolutions:

—"That we beg leave humbly, and earnestly also, to recommend to his majesty's benevolent care the state of the Hottentots and free people of color of every denomination: and that we cannot forbear to indulge the gratifying hope, that, by the gradual diffusion of the blessings of education and of moral and religious knowledge among them, they will be rendered not only useful members of the colonial community, but valuable subjects of the British empire.

—"That it is, in our opinion, an imperative act of justice toward the Hottentots, to restore to them, in addition to the enjoyment of freedom and security of property, the means of subsistence on that land which has been emphatically designated "as originally and exclusively their own;" while it is, at the same time, a measure of the soundest policy toward the colored classes in general, to stimulate them to exertion, by giving them motives of industry, and to endeavor to elevate their character by encouraging and rewarding the industrious.

—"That we earnestly recommend, that whatever lands now remain available for this purpose throughout the colony, may, with as little delay as possible, be granted in absolute possession to the Hottentots, and other free people of color, according to such rules as to the colonial government may appear necessary; reserving a sufficient portion of land for the use of a clergyman or teacher, and the erection of a church and school, wherever a number of the families of the free colored people are settled."

## DUTY OF PROPAGATING THE GOSPEL.

THE following forcible statement of the nature of the duty of preaching the gospel to all men, and of the ground on which the obligation is maintained, is taken from the report of the Auxiliary Foreign Missionary Society of Litchfield County, Con., presented in February last. It places the missionary spirit on its proper, and the only stable, foundation.

This cause, in which we again solicit your renewed and increased co-operation, is no other than the cause of our Lord and Master. We advocate it as "ambassadors for Christ, as though God by us did beseech you." It is on the firm ground of *moral obligation* that we stand. The position we maintain is this,—  
*To aid in propagating the gospel throughout the world, to the utmost of their ability, is the indispensable duty of all who hear this gospel.*

1. *This is a duty which is enjoined by express divine command.* When the Redeemer of men ascended up on high, after having finished the work which the Father had given him to do, he left behind him this parting injunction; "*Go ye into all the world and preach the gospel to every creature.*" This precept is universally binding. Would you limit its application to the disciples who first received it? With as much propriety might you thus limit the application of every other precept of the divine code, and maintain that the law which forbids murder, adultery, theft, etc., has no binding force, except on those to whom it was originally given. Why then should it not be distinctly understood and felt by every hearer of the gospel, that God will no more hold him guiltless who disobeys this precept, than he will any other transgressor of his law?

2. *This is a duty which we owe to the Redeemer of our souls.* For all the efforts and sacrifices which it is possible for us to expend in extending his kingdom, he has richly paid us in advance. A life of toil and anguish, and a death of ignominy and torture, was the price with which he purchased our services. Cold and ungrateful must be the heart, perverse and unjust the character, that is unwilling to acknowledge and meet the debt! Can those whom the Lord has "*bought with a price,*" refuse to lend him their necessary aid in securing an object so dear to his heart as the salvation of the uttermost parts of the earth?

3. *This is a duty which is urged by the claims of humanity.* The Father of the human family has made adequate provision for all his household. From the store-house of nature, and from the fulness of his grace, we may draw ample supplies for the wants both of the body and the spirit. But these stores of God's munificence can be no benefit to the children of his household, any further than they are distributed. If those stewards to whom his treasures are committed lock them up from the greater part of mankind, instead of "*giving to each one his portion of meat in due season,*" in vain to the neglected part of this family will it be that God is good and gracious.

Now, it is a fact with which all are familiar, that the provisions of divine grace, infinitely the richest and most important class of God's supplies, have yet been distributed only to a minor part of the human family;—that millions

of this family are now starving and dying in their sins for want of this "bread of life." It is also a fact, that those who hold "the oracles of God," are "stewards of the mysteries of God," on whose humanity and faithfulness all the other members of the family are dependent for the "living bread" which is necessary to save them from the agonies of the second death. Proof of this fact, if required, might be adduced in abundance from the testimony of history, and from the testimony of God. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The claims of humanity, then, in this case, are urgent beyond what we can describe or conceive. *There is balm in Gilead; there is a physician there.* The blood of Christ is a healing stream for the mortal wounds of sin, just as far as those who are intrusted with the diffusion of it will suffer it to flow.

4. *This is a duty which is essential to the Christian character.* It is the very conduct which marks and constitutes the christian character. "He that saith he abideth in him ought himself also so to walk, even as he walked." But it is impossible to adopt the example of Christ, and possess "the same mind," and become a "partaker of his nature," a follower of his steps, and a co-worker with him, without being like him, embarked, heart, and soul, and mind, and strength, in labors and sacrifices for the salvation of a lost world.

The duty is necessary also for the improvement of the christian character. The spiritual man, in order to attain to "the fulness of the stature of a perfect man in Christ Jesus," must have its appropriate employment, in which to exercise and invigorate its faculties; and this employment the great work of reclaiming a world lying in wickedness furnishes. Here is a field in which the two great principles of the christian character—piety to God and benevolence to man—find ample scope for exercise and cultivation. A dwarfish, narrow-minded, and selfish christian must be whose moral powers have never been expanded and invigorated in this wide field of christian benevolence.

Equally necessary is this employment to true christian felicity. The spirit of love which it both marks and cultivates, is the flame which burns in "the wrapt seraph," which illuminates the palaces of heaven, and which lights up "the joy unspeakable" of every holy heart. Would you participate in these fruits of grace? Then you must participate also in the labors which produce them. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

5. *This is a duty which is essential to the prosperity of our churches.* A church must have very erroneous views, both of duty and interest, to consider itself excused from this labor of love, because it is already weak. Weak it must continue to be, both in moral and physical resources, so long as it neglects to employ the means which God has appointed for imparting health and vigor. "They

that wait on the Lord shall increase their strength." The debility of many a languishing church too plainly indicates that it needs the pure air and exercise of God's wide field of benevolence to invigorate it. What is essential to the character and improvement of an individual Christian, must be equally so to collective bodies of Christians. Certain it is, that the revealed design of Christ, "who gave himself for his church," was, that it might become "zealous of good works."

It is on this "zealous" spirit of benevolence that a church must rely also for the improvement of its physical resources, as well as its spiritual strength. A mistaken policy it is, which courts the alliance of the selfish passions to secure its outward prosperity. With such combustible materials for its basis, a disastrous explosion, sooner or later, must be expected. Like a city built upon a volcano, you may read its approaching catastrophe in the rumbling of the elements beneath it. Preach to congregations the self-denying duties which God inculcates, rather than the indulgence which the selfish heart desires, if you would secure their support to your own religious institutions.

6. *The service required is a duty, because the spirit which it cultivates, is a spirit which spreads and multiplies the institutions of the gospel in our own land.* We have proof of this in the religious history of our country for twenty-five years past. It was the foreign mission enterprise, conceived in a few such hearts as Mills, and Hall, and Newell, and presented to the American churches, that first waked up that spirit of christian benevolence which has since been filling the land with Bibles, and tracts, and gospel ministers. The claims of patriotism then call upon us to cherish this spirit of foreign missions,—to fill up this fountain until its swelling streams shall overflow the nation. This spirit is emphatically the spirit of Christ; and the more of it we can infuse into our churches, the more will its streams of christian beneficence diffuse their blessings over the land. Dry up this fountain, and its streams would cease to flow. To attempt to repress this spirit of foreign benevolence, for the purpose of turning its accumulated streams into a domestic channel, would be disastrous in its effects upon our own destitute population.

7. *The duty is one which is necessary to the accomplishment of the Redeemer's purpose.* To say that this almighty Agent cannot secure the object for which he gave himself a sacrifice, without the agency of man, is only asserting his immutability. This agency is a constituent part of his established plan for the redemption of the world. Strike out this agency, and you destroy his plan. Just so far as man neglects to perform the part assigned him in this work of redemption, it is all in vain that Christ's blood is shed, and his Spirit sent down, and the sword of the Spirit sharpened for execution. It is a plain gospel fact, and a fact which ought to ring through all our churches, that these divine agencies, all prompt to execute the Father's will, are wait-

ing only the dilatory movements of those who hold the sword of the Spirit, to bring the uttermost parts of the earth into the possession of the Redeemer that bought them. When they shall obey the mandate of their King, "Go ye into all the world, and preach the gospel to every creature,"—then, and not till then, will Christ "see of the travail of his soul and be satisfied."

The point of *duty* thus established, the following *practical conclusions* are subjoined.

1. *It is a duty which the faithful minister of the gospel cannot fail to inculcate on his hearers.* To preach a gospel of which this essential constituent of the gospel of Christ, and of the christian character, should form no part, would be to preach "another gospel." If faithful as a minister of God's word, he will not neglect to repeat its mandates. If faithful to his Master, he will not fail to urge his claims, nor neglect to advocate his cause, as the cause of foreign missions emphatically is. If faithful as a "steward of the mysteries of God," he will do what is in his power to effect the distribution of this "bread of life" to all the members of the family for whom it was provided. If faithful to his people, he will apprise them of this gospel requirement, and this essential trait of the christian character, and labor to imbue them with that benevolent spirit of Christ which constitutes the chief blessedness of all holy beings. If faithful to the church, the bride of the Lamb, he will seek to adorn her with that pure spirit of active love which is the chief glory of the Bridegroom. Truly, then, may he adopt the emphatic language of Paul, "Necessity is laid upon me, yea, woe is me, if I preach not this gospel."

2. *It is a duty of the first importance.* Is it a fact, that the salvation of millions of immortal beings is absolutely suspended on its performance?—that those to whom the oracles of God are committed, are indeed stewards of this grace?—and that the universal distribution of this bread of life, waits only their tardy execution of this trust? Then what duty can take precedence of this? What more important trust, brethren, has God committed to your hands, than the work of saving a world of immortal beings from the agonies of the second death, and of executing the sublimest purposes of redeeming love? What gives additional importance to the duty is, that it is essential to the dearest interests of the benefactor, as well as the beneficiary. Its relative importance among other duties, Christ himself has established. "Seek first," his decision is,—not "what shall we eat? or what shall we drink?" "but seek first the kingdom of God." What provision can you make for your own household even so durably rich and beneficial, as to train them up in the spirit and habit of seeking first the kingdom and the glory of God?

3. *To the importance of this duty our present labors and sacrifices in the cause are immensely disproportionate.* This is the ultimate conclusion to which we are brought. We leave it with conscience and facts to decide,

whether the practical regard which the subject has hitherto commanded from us, bears any just proportion to the magnitude of the interests concerned? It is common to estimate the value of things in the standard coin of our country. What is the relative value at which we thus appraise the salvation of the world? How does the price we pay for it compare with what is paid for personal and even selfish gratification? What rank does this object hold in our affections, judging by that true criterion,—the sacrifices we are willing to make for it? Some few, we hope there are, who can meet these inquiries with an approving conscience. Would to God that their number were greatly increased! If we cannot do it, how shall we answer for our delinquency at the bar of God? Oh how will the fact appear in judgment, if we shall be found to have willingly paid a higher price, both of money and sacrifices, for objects of mere worldly gratification, than we could be persuaded to bestow for the salvation of a dying world; if it shall there appear that a little "shining dust" was of more value in our estimation, than the redemption of the undying soul?

Compare your estimate, brethren, of the value of this object with the price which the Redeemer paid for it. What toils, privations, and sufferings did he esteem it worth? Are you his disciple? How do you follow your Master? "Afar off," indeed! And are there two different paths of duty for the disciple and for the Master, so wide apart, that while life of toil and sacrifice is required of the one, a life of ease and self-indulgence may properly be allowed to the other? Did Paul so learn Christ?

Compare what we are doing in this cause with the efficiency of the apostolic church in the same service. On what principle do we excuse ourselves from the "labors more abundant" to which their powers were devoted? With what plea shall we be able to justify ourselves in their presence, when we shall be judged together, for declining those sacrifices which they were required to endure?

Compare our religious benefactions with those which God's ancient people, the Jews, were accustomed to make. Let Christians now appropriate to the service of God only one tenth part of the bounties which his munificence is pouring into their bosoms—a standard of benevolence far below that of the apostolic church—and how greatly would it augment the treasury of the Lord, and multiply the labors so much needed in his wide spreading harvest! And do the wants of God's kingdom require less of its subjects in this gospel age, when the conquest of the world is before it, than it formerly did to maintain the institutions of religion within the narrow bounds of Palestine? Surely nothing less than Jewish beneficence can satisfy an enlightened christian conscience!

Compare our religious appropriations with those which are made for secular objects of general interest. The overflowing resources which such an object can at any time command, is proof sufficient, that the ability is not

wanting among us, for the speedy execution of all that the purposes of redeeming love and the claims of humanity demand.

Compare, finally, the value of your benefactions, brethren, with the value of your own salvation, to which they hold an important relation. That the subject is not viewed in this relation by Christians with the deepest concern, may well be matter of surprise, when we consider the light in which God has presented it. The awards of the judgment day are to be distributed to men "according to their works," and that species of moral conduct which is there to be recognized as "good works," consists, not in doing no evil,—no "works" at all,—but in that very beneficence which we are beseeching you to practise. "I was a hungered, and ye gave me meat;" or, "I was a hungered, and ye gave me no meat," is the revealed ground of final retribution. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Whether our present measure of beneficence is actually imparting that relief to the members of Christ's household, which our ability and obligations demand, is a question of awful moment. Claims like those of our Redeemer we must not think to meet by returning to him the mere "crumbs," or refuse, of what his own bounty has bestowed upon us. To "lay hold on eternal life," we must be "rich in good works,"—"willing to distribute." The parable of the "rich man," who, when his "ground brought forth plentifully," thought to appropriate these fruits of his Father's munificence to his own ease and gratification, furnishes a fearful monition of the judgment which awaits the man "that layeth up treasure for himself," and is not rich towards God. That your earthly treasures, dear brethren, may be laid up and expended for God, is "our heart's desire and prayer to God," in your behalf.

**MEMOIR OF MRS. WINSLOW LATE OF THE  
CEYLON MISSION.**

THE memoir of the late Mrs. Winslow has been written by her husband, the Rev. Miron

Winslow, who has spent the last year and a half in this country. The book is principally occupied with the letters and journals of the deceased, interspersed by narrative and remarks by the editor, which exhibit to the reader the character of her mind, and the implantation and growth of her christian principles and her spirit of active usefulness. Mrs. Winslow was one of the first reinforcement sent to the Ceylon mission, and embarked for the scene of her labor in June 1819, and arrived in Jaffna in the following February. In addition to the ordinary care and labor of a mission-family, she had the principal instruction of the boarding-school for girls, in which she exerted great influence, till near the time of her decease, which occurred in January, 1833.

Besides an account of the character and labors of Mrs. Winslow, the book contains a good history of the Ceylon mission, including the plans and labors of the missionaries, and the success attending them, together with almost every important event connected with the mission. It also presents much minute information on various topics, which must be interesting to the friends of missions, relating to the character, customs, and religion of the people—their manner of thinking, and of living; the scenery of their country and its climate. It also describes the perplexities and encouragements of missionaries in all the departments of their labor; and throws open to inspection the whole interior of a mission and of a mission-family, exhibiting to the reader what missionary work and missionary life in India are, better, perhaps, than any thing before published.

**American Board of Commissioners for Foreign Missions.**

**ANNUAL MEETING OF THE BOARD.**

THE Twenty-sixth Annual Meeting of the Board will be held in the city of Baltimore, beginning on Wednesday, September 9th, at ten o'clock in the forenoon. The annual sermon before the Board is expected to be preached by the Rev. Dr. Miller, of the Princeton Theological Seminary.

**CONTEMPLATED ENLARGEMENT OF THE  
SANDWICH ISLANDS MISSION.**

THE mission at the Sandwich Islands has requested the Prudential Committee to send out *sixteen* more missionaries, *two* missionary physicians, and *twenty-one* schoolmasters, that the gospel may be published in all the districts of the islands. The statement of facts, sanctioned by the mission, on which this request is grounded, occupies one hundred pages of manuscript, and is decisive in proving the expediency of sending forth such an additional number of laborers. The school-teachers are

designed to take the charge of schools at the several stations, with special reference to the education of native teachers; to relieve the ordained missionaries in some measure from the care of schools; and also to reside in some of the smaller districts where ordained missionaries are not stationed. The additional physicians are much needed.—The Committee have resolved to send forth a large reinforcement in compliance with the above request, should it please the Head of the Church to furnish the suitable men for the enterprise. They will gladly send one company in the ensuing autumn, should it be found practicable to make the necessary arrangements seasonably; and another in the autumn of the next year.

The subject is commended to the prayerful consideration of the churches. It should be borne in mind, however, that while we aim to strengthen one mission, the others are not to be neglected. More missionaries are urgently needed for Western Africa, for the Mahratta mission, for the China mission, for the Indian Archipelago, and indeed for most of the missions under the care of the Board.

## SOUTH AFRICA.

Communications have recently been received from Mr. Champion, connected with that division of the South African mission which is destined to the maritime portion of the Zoolahs. He and his associates were still detained at Cape Town, the Caffre war still rendering it unsafe to proceed to their field of labor. Hintza, however, the chief of Caffreland, had been taken captive, and had entered into a treaty with the English; and on the day previous to the date of Mr. Champion's letter (May 29th), information was received that Hintza was shot, while attempting to effect his escape. This, it was hoped, would terminate the war. His son was proclaimed chief, and had entered into the treaty made with his father, and a portion of the Caffre country was to be added to the colony.

## Donations,

FROM JULY 10TH, TO 31ST, INCLUSIVE.

*Central Board of Foreign Missions,*  
James Gray, Richmond, Va. Tr. 3,000 00  
*Central aux. so. of Western New York,*  
Bristol, Cong. chh. 25 00  
Canandaigua, Mon. con. 52 38  
Pultneyville, 1st cong. presb. chh. 21 12—98 50

<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Freeport, Gent. 45 93; Ia. 40; mon. con. 34 81; (of which to constitute <b>CORNELIUS DILLINGHAM</b> an Honorary Member of the Board, 100;)	120 74
Portland, Mon. con. in 2d, 3d and High-st. chhs. 150 00—270 74	
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Haverhill, La. 12 00	
Newburyport, La. in Dr. Dana's so. 11 22	
West Newbury, 1st par. La. 6 60—29 82	
<i>Esser co. N. J. Aux. So. T. Frelighuysen, Tr.</i>	
Newark, Youths' miss. so. in 3d presb. chh. 150; mon. con. 20 52; 170 52	
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, F. Hill, 5 00	
Osbornville, Windham, Mon. con. 16 00—21 00	
<i>Hillboro' co. N. H. Aux. So. R. Boylston, Tr.</i>	
Greenfield, Mon. con. 10 00	
New Boston, Mon. con. 18 73	
Pelham, Gent. 5 75—34 48	
<i>New York city and Brooklyn, Aux. So. W. W. Chester, Tr.</i>	
(Of which for miss. to China, 200; 2d Avenue presb. chh. to constitute Rev. CHARLES S. PORTER of New York city and Rev. HOLLIS REED of Ahmednuggur, Honorary Members of the Board, 100;)	507 53
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Bainbridge, 27 17	
Binghamton, ((Of which from OLIVER ELY, 40; which and prev. pay. constitute him an Honorary Member of the Board,) 258 34	
Chenango Forks, 20 23	
Clinton, Cong. chh. 12 42	
Coventry, 2d cong. so. (which and prev. pay. constit. Rev. JOHN B. HOYT an Honorary Member of the Board, 37 44	
Covingtonville, 31 76	
Erwin Centre, Mon. con. 15 00	
Greene, 29 21	
Guilford, 110 26	
Hamilton Village, Cong. so. 56 21	
Lisle, Fem. miss. so. 15 00	
Madison, Cong. so. 35 13	
Marshall, D. Barton, 12 00	
Mount Vernon So. Sab. coll. 30 18	
Norwich, 71 57	
Owego, 178 19	
Oxford, 28 00	
Sherburne, 97 25	
Sidney Plains, 22 00	
Smyrna, To constitute Rev. SIDNEY MILLS an Honorary Member of the Board, 52 00	
South Bainbridge, 10 43	
Union, 50,63; cong. chh. 13; 63 03	
Whitesboro', Ladies, to constitute Rev. IRA PETABONE an Honorary Member of the Board, 50; aux. so. 44,30; Oneida Institute, Mon. con. 8,62; 102 22	
Newark Valley, 32 00-1,464 74	
<i>Orleans co. Vt. Aux. So. C. H. Cook, Tr.</i>	
Coll. at ann. meeting, 8 00	
Barton, Asso. 2 00—10 00	
<i>Palestine miss. so. Ms. E. Alden, Tr.</i>	
Watertown, 1,000 00	
<i>Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.</i>	
1,792 24	
<i>Western Reserve aux. so.</i>	
Cuyahoga co. Euclid, J. D. Crocker, 5; Geauga co. Unionville, Mon. con. 15; Medina co. Hinckley, 5,75; Portage co. Aurora, Sub. 20,50; Nelson, W. C. and fam. 5; D. E. and child, 3; indiv. 1,62; Streetsborough, 10,62; Tallmadge, Chil. of mater. asso. for <i>Jedidiah C. Parmelee</i> in Ceylon, 12,32; Trumbull co. Gustavus, Rev. J. Badger, 3,50; Vienna, D. Woodford, 10; 92 31	

Michigan aux. so. E. Bingham, Tr.	
Adrian, 38.75; Ann Arbor, 40.11; Blissfield, Rev. R. Armstrong, 10; Mrs. A. av. of gold, 26c. Detroit, Gent. 237.12; la. 122.58; H. Hallock, 20; J. Drew, 10; I. L. W. 5; Mrs. N. M. W. av. of seal, 3; Farmington, 4.78; Monroe, W. Lawrence, 25; D. N. 2; Northville, 7.37; Pontiac, 2.04; Saline, 10; Southfield, Rev. N. C. 2; M. I. J. 1; Tecumseh, 41.41; Webster, Asso. 6.53; mon. con. 3.47; gent. 3; la. 1; Ypsilanti, 3.62; 600 04-2,484 59	
York co. Me. Aux. So. C. W. Williams, Tr.	
Alfred, Mon. con. 23.80; la. 22.72; 46.52	
Bedford, 2d par. Mary Cleaves, 26.19; gent. 7.87; la. 10.61; mon. con. 5; 49.67	
Buxton, Aux. for. miss. so. 8.50	
Saco, 1st par. La. 40.26; mon. con. 70; sub. sch. chit. 5.25; 15.51	
Wells, 1st par. La. so. for <i>Elvira H. Clark</i> in Ceylon, 20; gent. 23; la. 23.46; mon. con. 32.73; (of which to constitute Rev. IVORY KIMBALL of Limington, an Honorary Member of the Board, 50;)	99.19
York, 1st par. Mon. con. 14.03-333.42	
<b>Total from the above sources,</b>	<b>\$9,425 34</b>

## VARIOUS COLLECTIONS AND DONATIONS.

Andover, W. par. Ms. La. asso.	20 00
Auburn, N. Y., A friend, for <i>Altia Steel</i> in Ceylon,	20 00
Babylon, N. Y. La. benev. so. to constitute Rev. EBENEZER PLATT an Honorary Member of the Board, 50; ded. am't prev. rec'd, 29;	30 00
Boston, Ms. Sew. so. in Salem-st. chh. for George W. Blagden in Ceylon,	20 00
Brainerd, Ten. Chh. contrib.	3 00
Bridgehampton, N. Y. Presb. cong. 24; fem. cent so. 15;	39 00
Brooklyn, N. Y., F. M. so. in 1st presb. chh.	4 50
Buenos Ayres, S. A. Mon. con.	15 00
Canada, A friend, (of which one half for China.)	100 00
Chicago, Illi. Mrs. J. Porter, for China,	5 00
Deposit, N. Y. Presb. chh.	25 00
Frederick, N. Y., F. M. so. in presb. chh.	55 00
Helena, M. T., D. B. Whitney,	4 00
Jaffrey, N. H. Mon. con. to constitute Rev. GILES LYMAN an Honorary Member of the Board, 50; av. of ring, 50c.	50 50
Jamaica, N. Y. Presb. chh. 144.63; a friend, 1;	145.63
Jamesstown, N. Y. Mon. con. in cong. chh.	11 00
Kennebunkport, Me. F. M. asso. 25; mon. con. 23;	47 00
Manchester, Vt. Burr Seminary,	6 71
Middleton, N. Y. Presb. chh.	65 13
Mobile, Ala. Mon. con. in presb. chh.	87 00
Monson, Ms. A. W. Porter,	100 00
New Lebanon, N. Y., R. Woodworth, U. S. pensioner,	10 00
New Sharon, Me. Fem. for. miss. so.	9 02
Newark, N. J. Mon. con. in 1st presb. chh.	75 00
North Mansfield, Ct. Gent. asso. 31.50; la. asso. 27.08; Mrs. Abigail Freeman, dec'd, 20; int. 50c. sub. sch. 3.96; B. class, 16.53; mon. con. 5.43;	105 00
Norwich, Ct. Miss H. L. C. av. of jewelry, Oakland College, Miss. Miss. so. for miss. to Cape Palmas,	1 50
Parcippny, N. J. Fem. evang. so.	20 00
Penn Yan, N. Y., S. S. miss. so. in 1st presb. chh. for Ira Gould and Margaret Lock in Ceylon,	20 00
Portland, Me. Mater. asso. for Esther Tyler and Amelia Jenkins in Ceylon,	12 00
	20 00

Portsmouth, N. H. Mon. con. in N. and Pleasant-st. chhs.	27 00
Princeton, N. J., R. Voorhees,	50 00
Savannah, Ga. Male and fem. for. miss. so. of presb. chh.	250 00
Scotch Town, N. Y. Presb. chh.	44 00
Somerville, N. J., J. Quick,	50
Southampton, N. Y. Presb. cong.	29 66
Topsham, Ms. N. Cleaveland, to constitute Rev. ELISHA L. CLEAVELAND of New Haven, Ct. an Honorary Member of the Board,	50 00
Tuscarora Valley, Pa. Indiv.	3 87
Watertown, Ms. Benev. so. and mon. con. (which and prev. doma. constitute Rev. LINCOLN RIPLEY an Honorary Member of the Board,) 40 00	
West Hanover, Pa. Rev. JAMES SNODGRASS, which constitutes him an Honorary Member of the Board,	50 00
Wilmingtn, Del. Mon. con. in Hanover-st. presb. chh.	171 00
Woodstock, N. par. Vt. Mon. con. in cong. chh. (which and prev. pay. constitute Rev. ROBERT S. SOUTHGATE an Honorary Member of the Board,) 43 93	

## LEGACIES.

Wintonbury, Ct. Miss Nancy Judd, by E. Frisbie,	404 00
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Amount of donations and legacies acknowledged in the preceding lists, \$11,715 29. Total from September 1st, to July 31st, (eleven months,) \$155,893 60.

## FROM AUGUST 1ST, TO 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.	
W. R. Thompson, New York city, Tr.	
Aquackanunck, N. J., R. D. chh.	
23.30; m. box of Misses J. and M. B. 2;	25 30
Ashhocan, R. D. chh.	5 62
Athens, Mr. King's fam. for China, 8; for Greece, 1; a lady, 50c.	9 50
Bergen, N. J., R. D. chh. (which and prev. pay. constitute Rev. JAMES V. C. ROMNEY and Rev. IRA C. BOICE Honorary Members of the Board,) 82 25	
Blawenburgh, N. J. Mon. con. in R. D. chh.	30 38
Catskill, R. D. chh.	15 00
Catskill, Mon. con. in do. 26.69; aux. so. in do. 24;	50 69
Geneva, Mon. con. in R. D. chh. and asso. R. chhs.	30 00
Millstone, N. J. Mon. con. in R. D. chh.	20 00
New Brunswick, La. of do. for China, (of which to constitute SAMUEL B. HOW, D. D. and Mrs. HOW Honorary Members of the Board, 150;)	280 00
New York city, La. of R. D. chh. in 9th st. (of which to constitute Rev. FRANCIS M. KIRK an Honorary Member of the Board, 50; for fem. sch. in China, Philadelphia, Pa. 1st R. D. chh. coll. after sermon by Rev. D. Abel,	55 12
Raritan Landing, N. J. Chil. in sub. sch. for Dr. Scudder in Ceylon,	83 50
Rhinebeck, Fem. miss. so. of R. D. chh.	2 00
Ricefield, N. J. Mon. con. in do.	50 00
Schraalenburgh, N. J., R. D. chh. (which and prev. pay. constitute Rev. JOHN GARRETSON an Honorary Member of the Board,) 10 00	2 12

Six Mile Run, N. J. Mon. con. in R. D. chh.	37 00		Fort Tuxson, M. T. Mr. Smith, Fowlerville, N. Y. Mon. con.	1 00
	788 48		Freshold, N. J. La. Ceylon so. for John Woodhall in Ceylon,	25 00
Ded. expenses, <i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	1 93—786 56		Galeana, Ill. By Rev. A. Kent,	90 00
Hinestburgh, La. 33; I. H. 2;	35 50		Hartford, Ct. Mr. Gilmore,	72 61
Middlebury, Phil. so. in college, mon. con.	3 08		Huntsville, Ala. Mon. con.	2 00
Vergennes, Mon. con. 16,18; Mrs. P. S. for ed. in Ceylon, 2; Mrs. I. T. 50c.	18 68		Kingston, N. H. Contrib. for bibles in China,	4 87
Weybridge, A lady,	3 00—60 26		Little Compton, R. I. Fem. benev. so.	5 00
<i>Essex co. South. Ms. Aux. So. J. Adams, Tr.</i>			Madison co. Ala. Col. Dancey,	23 50
Ipswich, S. so. La. 22;50; mon. con. 50;	72 50		Medway, W. par. Ms. Fem. char. so.	5 00
Salem, Tab. united mon. con.	8 35		Monson, Me. Cong. chh.	90 00
Topfield, Rev. Mr. McEwen,	10 00—90 85		New Brunswick, N. J. Presb. chh.	1 79
<i>Harford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>			Petersham, Ms. Rec'd at Dwight, 5; ortho. cong. chh. 25;	75 00
Canton, A friend,	10 00		Philadelphia, Pa. Youth's miss. so. in 11th presb. chh. for native travelling teacher among the Cherokees, 40; juv. for. miss. so. in 1st presb. chh. for miss. to Ceylon,	30 00
Connecticut, A friend,	10 00		15;50;	55 50
East Windsor, Mon. con.	20 29		Princeton, N. J. Sab. sch. No. 1, for John S. Newbold in Ceylon,	33 00
Enfield, Mon. con.	5 85		Reading, Pa. Juv. miss. so.	5 00
Harford, Mon. con. 1st so. 31,41; a friend, 5,62;	37 03		<i>S. E. Africa. Rev. GEORGE CHAMPION,</i> which constitutes him and Mrs. SUSAN L. CHAMPION Honorary Members of the Board,	
Suffield, 1st so. Mon. con.	10 00		South Salem, N. Y. Fem. for. miss. so.	150 00
Tariffville,	3 41		St. Augustine, E. F., A poor widow,	21 00
Windham, W. H. Point, Mrs. HULDAH HOLKINS, which con- stitutes her an Honorary Mem- ber of the Board,	100 00		Upper Freshold, N. J. Mrs. Beebe, for John Woodhall in Ceylon,	1 00
Int. on note of E. P.	3 00		Waterford, Ms. Mon. con.	10 00
	199 58		Winchester, Ten. Mon. con.	21 79
Ded. expenses paid by aux. so.	50—199 08			41 00
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>				
New Castle, Gent. 13,45; mon. con. 2,98;	15 53			
Phippsburg, Mon. con.	46 50			
Warren, Contrib. at ann. meeting,	20 57—82 60			
<i>New York city and Brooklyn, Aux. So.</i>				
W. W. Chester, Tr.	980 61			
<i>New Haven city, Ct. Aux. So. C. J. Salter, Tr.</i>				
Mon. con. in 1st cong. chh. 66,06; do. in united so. 42,90; do. in 3d so. 29,35; do. in Free do. 22,77; do. in Yale College, 9,47; av. of trinkets, 1,60; int. 3;	175 15			
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>				
Fairhaven, Chh. and so.	69 00			
Martha's Vineyard, A friend,	3 00			
Matapoisett, La. mite so. 27,50;	50 00			
mon. con. 22,50;	24 00			
New Bedford, 1st chh. Riverhead, N. chh. Gent. and la. 115,03;	132 00			
mon. con. 16,97;	41 19			
Rochester, 1st par. S. pat. Sippican,	23 00			
Wareham, Gent. 51,34; la. 33,69;	98 00			
mon. con. 12,97;	440 19			
Ded. expenses paid by aux. so.	10 19—430 00			
<i>Valley of the Mississippi, Aux. So.</i>				
W. T. Truman, Tr.	569 25			
<i>Western Reserve Aux. so.</i>				
Brownhelm, Miss F. Talcott, 1 00				
Oberlin, Chh. and so. for bibles for China,	15 41—61 66			
Total from the above sources,	\$3,420 77			

## VARIOUS COLLECTIONS AND DONATIONS.

Bangor, Me. Mon. con. in Hammond-st. chh.	35 00		Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
Basking Ridge, N. J. Fem. cent so.	8 50		Writing paper, writing books, blank books, quills, squares, &c. for all the missions and mission schools; especially for the Sandwich Islands.
Blue Hill, Me. L. Townsend,	3 00		Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Boston, Ms. Mon. con. in Free chh.	13 66		Blankets, coverlets, sheets, &c.
Braintree, S. par. Ms. Mon. con.	15 50		Fulled cloth, and domestic cottons of all kinds.
Bucksport, Me. Mon. con.	40 00		
Buffalo, N. Y. Mr. Heacock,	5 00		
Cattaraugus, N. Y. Rec'd in box,	61		
Columbia, S. C. Young la. in S. C. Insti- tute, for Abby Ann Edgerton in Ceylon,	92 42		
Courtland, Ala. Mon. con.	21 06		
Dedham, Ms. J. Crane,	10 00		

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, to be used in publishing portions of  
the Scriptures, school-books, tracts, &c. at Bombay,  
and at the Sandwich Islands.

Writing paper, writing books, blank books, quills,  
squares, &c. for all the missions and mission schools;  
especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of  
both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.